REPORT RESUMES

ED 012 033 AL 000 519

SPOKEN CUZCO QUECHUA, UNITS 7-12.

BY- SOLA, DONALD F. AND OTHERS
CORNELL UNIV., ITHACA, N.Y.

REPORT NUMBER BR-5-1231-2 PUB DATE 1 JUN 67
CONTRACT OEC-SAE-9513
EDRS PRICE MF-$0.18 HC-$4.48 112P.

DESCRIPTORS- *QUECHUA, *DIALECT STUDIES, *INSTRUCTIONAL MATERIALS, *AUDIOLINGUAL SKILLS, *LANGUAGES, CUZCO, PERU, ITHACA

THIS SECOND VOLUME OF AN INTRODUCTORY COURSE IN SPOKEN CUZCO QUECHUA ALSO COMPRISES ENOUGH MATERIAL FOR ONE INTENSIVE SUMMER SESSION COURSE OR ONE SEMESTER OF SEMI-INTENSIVE INSTRUCTION (120 CLASS HOURS). THE METHOD OF PRESENTATION IS ESSENTIALLY THE SAME AS IN THE FIRST VOLUME WITH FURTHER CONTRASTIVE, LINGUISTIC ANALYSIS OF ENGLISH-QUECHUA STRUCTURE AND INTENSIVE DRILL OF MODEL PHRASES. STUDENTS WHO COMPLETE THIS COURSE SHOULD HAVE LEARNED TO READ AND WRITE IN QUECHUA AND TO UNDERSTAND, REPEAT, AND GENERATE FREQUENTLY USED CUZCO QUECHUA EXPRESSIONS. (JD)

ED012033

BR-5-1231-2
PA 56

SAE-9513
#5-1231

SPOKEN CUZCO QUECHUA

UNITS 7-12

Vol. 2

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

AL 0[illegible] 510

#5-1231-2

Cornell University
Revised June 1, 1967

SPOKEN CUZCO QUECHUA

Units 7 - 12

[Donald F. Solá]

Quechua Language Materials Project

These materials were prepared under Office of Education Contract No. SAE-9513; US Department of Health, Education, and Welfare, authorized by PL 85-864, Title VI, Part A, Section 602.

DIALOGUE

Shopping at the Sunday market in Chinchero by the barter system. A sales girl from Urubamba and a buyer from Chinchero.

S.	replacement, stead	ranti
	to buy; a buying unit	rantiy
	Come, ma'm. Buy my cherries from me.	hamuy, mamáy. kapuliyta ranti-kuway.
B.	In exchange for what? Could you give them to me for my potatoes?	imapahtahri? papaypah quwankimanču?
S.	olluco (a tuber)	ul̄uku
	Of course, I'll give them to you. I sell them either for potatoes or ollucos.	riki, qusqaykiyá. papapahpis ul̄ukupahpis qunin.
B.	sour	haya
	But maybe your cherries are sour.	ičaqa hayapasčá kapuliykiqa kas-kan.
S.	Why should my cherries be sour?	ima hayañatahčus kapuliy kanman karan.
	sweet; candy	misk'i
	to try, taste	mal̄iy
	look!; like this	k"ayna
	black, dark	yana
	dark	č'il̄u
	They are very sweet, just try them. Look at them, they are very black, too.	misk'il̄añan ka-kun, mal̄iyul̄aypas. k"ayna yana č'il̄ul̄añan kampis.

B.	isn't it?	iy
	You are right. They are good. Please, give me three units.	čiqahta iy? al̄inmi kasqa. kinsa rantiytayá qumuway.
S.	Here you are, friend. One unit, two units, and three units; that's it. Is that all?	kayqa, ñañáy. huh rantiy, iskay rantiy, kinsa rantiy; čayqa. čayl̄ataču?
B.	extra amount	yapa
	to add, increase	yapay
	You should give me some more, shouldn't you?	yapayamuwayá.
S.	I think what I'm giving you is all right, can't you see? Here is some more.	al̄intatáh qus-kaykí. čayqa čaytawan.
B.	small amount	pisi
	to carry in the hands; an amount measure by hand	puhtuy
	Please add to them a little bit more. You are measuring me out very little.	astawanyá yapayamuy. pisi pisil̄atatah puhtumuwas-kankí
S.	to pick, collect	pal̄ay
	How much do you want? Picking cherries is a lot of work.	ima astawantah munankiri? sasawanmi kapulitaqa pal̄a-kamuyku.
B.	in vain, free	yanqa
	to ask, require, beg	maña-kuy
	to grow, develop	wiñay

	Am I asking for them for free? No. Potatoes are grown with a lot of work too.	nuqari yanqanču maña-kus-kayki? manamá. papapis sasawan wiñačisqayá.
S.	no more	amaña
	to get mad	p"iña-kuy
	Please don't get mad. Here are some more cherries.	amañayá p"iña-kuyñaču. kayqa kaypuwan yapamusayki.
	to measure, compare	ţupuy
	Now you can measure your potatoes for me.	kunanqa papaykita tupumuway.
B.	how; how much	imayna
	strawberries	p"util̃a
	pile	qutu
	How much do those little piles of strawberries cost?	imaynatah čay p"util̃a qutučaykikunari?
S.	twenty cents	iskaral
	forty cents	tustun
	Some of them cost twenty cents and others, forty cents.	iskaral balihkuna, tustun balihkuna iman kas-kan.
B.	egg	runtu
	And would you buy some eggs for me?	runtutari ranti-kuwahču?
	sixty cents	suhtaral
	five cents	miyu
	sixty five cents	suhtaral miyun

	each one	sapanka
	I could sell them to you only for sixty five cents each.	suhtaral miyul̄ampi qurapusayki sapankata.
S.	too much	sinči
	to reduce, discount	baxay
	some, a little bit	tumpa
	That's too much. Could you reduce it a little bit for me?	sinčimá. baxayuwayá tumpačanta.
B.	fifty cents	pisqaral
	You can take them for fifty cents each.	pisqa pisqaralpiqa apa-kul̄ayñapisyá.
S.	Sunday	dumingu
	merchandise, market	q"atu
	to sell, do business	q"atuy
	a customer who frequently buys from the same seller	kasira
	I'm coming again next Sunday to sell things, so, friend, I hope you'll come to my post and by from me.	huh kah dumingutapis hamusahmi q"atuh, čayqa ač"uyamuwankiyá ranti-kuh, kasiráy.

Dialogue Review

S. hamuy, mamaý. kapuliyta ranti-kuway.

B. imapahtahri? papaypah quwankimanču?

S. riki, qusqaykiyá. papapahpis ul̄ukupahpis qunin.

B. ičaqa hayapasčá kapuliykiqa kas-kan.

S. ima hayañatahčus kapuliy kanman karan. misk'il̄añan ka-kun, mal̄iyul̄aypas. k"ayna yana čil̄ul̄añan kampis.

B. čiqahta iy? al̄inmi kasqa. kinsa rantiytayá qumuway.

S. kayqa, ñañáy. huh rantiy, iskay rantiy, kinsa rantiy; čayqa. čayl̄ataču?

B. yapayamuwayá.

S. al̄intatáh qus-kaykí. čayqa čaytawan.

B. astawanyá yapayamuy. pisi pisil̄atatáh puhtumuwas-kankí.

S. ima astawantah munankiri? sasawanmi kapulitaqa pal̄a-kamuyku.

B. nuqari yanqanču maña-kus-kayki? manamá. papapis sasawan wiñačisqayá.

S. amañayá p"iña-kuyñaču. kayqa, kaypuwan yapamusayki. kunanqa papaykita tupumuway.

B. imaynatah čay p"util̄a qutučaykikunari?

S. iskaral balihkuna, tustun balihkuna iman kas-kan.

B. runtutari ranti-kuwahču? suhtaral miyul̄ampi qurampuykiman karan sapankata.

S. sinčimá. baxayuwayá tumpačanta.

B. pisqa pisqaralpiqa apa-kul̄ayñapisyá.

S. huh kah dumingutapis hamusahmi q"atuh, čayqa ač"uyamuwankiyá ranti-kuh, kasiráy.

Grammar

Morphology

1. *Validators: -mi ~ -ni; -si ~ -s*. On page 1.13 the validator *-mi* was introduced, and on page 2.11 its occurrence in the "comment" portion of an utterance was explained. Here we are discussing the *category* of validators in Cuzco Quechua, that is, both *-mi* and *-si*, and their alternate forms after vowels, *-n* and *-s*. These elements are enclitics, found freely with substantives, verbs, and particles, but their meaning applies to all of the utterance in which they appear. Validators are generally the last element in the word or phrase, though *-si* can be followed by an emphatic enclitic.

a. *Witness: -mi ~ -n*. The witness validator implies that the speaker is a witness to or participant in the action: *nuqan qusquta risah, paytahmi uruwambata*. 'I'll go to Cuzco, and he to Urubamba.'; *qankunataqa rihsiykičismi*. 'I know you all'; *asukarta, čukulatita, t'antata iman rantisunčis*. 'We'll buy sugar, cholocalate, and bread'.

b. *Reportive: -si ~ -s*. The reportive validator implies that the speaker knows of the action only indirectly or through hearsay. Its use may constitute a disclaimer of personal responsibility for the motive behind a message which the speaker is delivering. *papatawansi paqarinqa l̃ank'amusun*. *taytačan nin.* 'Tomorrow we are going to work on the potato field also. Father said so.'; *kunanqa iskuylata ripusunčispunis*. 'We are supposed to go to school today.'; *amas maytapas rinkiču*. '(I was told that) you shouldn't go anywhere.'

c. *The sequence -čus.* The -s form of the reportive validator may occur after the negative-interrogative *-ču*. This sequence implies conjecture or probability: *čahay runačus papataqa suwa-kurampis*. 'That man probably stole the potatoes.'; *hamunqačus iča manačus*. 'He may come, or he may not.'

2. *Emphatics: -yá, -čá, -má.* On page 1.16 the emphatic enclitic *-yá* was shown to follow the imperative suffix, but it may also occur in forms not containing the imperative. Similarly, other enclitics in the emphatic category may be used with a wide variety of inflected words. These elements may be followed by the enclitic *-ri*, to be discussed in a later unit, except for *-čá*, which is always final. The emphatic enclitics are always stressed in Cuzco Quechua, even when they occur in final position.

a. *-yá.* The emphatic *-yá* has very general meaning, often not reflected in translation, especially when the enclitic is added to an imperative or other expression already conveying some emphasis: *hamuyá, urpil̃áy.* 'Come on, friend.'; *qanyá riki lapisniytaqa hap'is-kanki.* 'You must be the one who has my pencil.'; *manasyá mayistruqa hamusqaču.* 'They told me the teacher didn't come.'; *munaspayari riy, ama munaspaqa amatah.* 'If you want to, go, otherwise don't.'

b. *-čá.* With this enclitic the speaker emphasizes the probability of an anticipated event. When preceded by *-pas*, the translation is normally an optimistic 'perhaps'; without *-pas* the great probability of a scheduled event is emphasized: *awiyun hamus-kan, ñačá lasnuywiña.* 'The plane is arriving, it must be nine o'clock already.'; *kunanqa wakatačá ñak'asunčis.* 'Now we ought to slaughter the cow.'; *p"uyumus-kanmi, paramunqapasčá.* 'It's overcast, perhaps it's going to rain.'

c. *-má.* Here the speaker expresses surprise at a sudden realization on his part: *papaykiqa sumahmá kas-kasqa.* 'I see your potatoes are pretty nice.'; *taytayqa l̃ank'as-kanmá, manan qasinču.* 'My father is working; he's not free.'

d. *Emphatic stress.* Stress on the last syllable of the last word of a Quechua sentence also implies emphasis, but it is simply part of exclamatory intonation (see 2.7.). If, in a sentence with exclamatory intonation, a non-final word contains the enclitic *-tah,* the latter will also bear stress: *imá!* 'What's that!'; *nuqatáh!* 'It's me!'; *manan imatapis ruwaniyčú!* 'I didn't do anything!'; *ñatáh qulqitaqa quykiñá!* 'Well, I've already *given* you money!'

3. *Relators: -hina; -nka.* The presentation of these two relators completes the set found in Cuzco Quechua. The others have been discussed in previous units.

a. *Simulative: -hina ~ -yna ~ -na.* The relator *-hina* means approximately 'like' or 'thus'. With certain substantive stems this relator takes only the form *-yna* or *-na*: *runahina purinki.* 'Walk like a man!'; *huh p'unčay puriyhinan.* 'It's about a day's walk.'; *imaynatah čay l̃ahtari?* 'What is that town like?'; *maynatah čay liwruri?* 'What is that book like?'; *hayk'aynapunitah kanmanri?* 'How much could it be?'; *k"ayna munayčakunan kas-kan.* 'Look here, how pretty they are.'; *č"aynatan nin.* 'He spoke thus.'; *čahayna* wasin wasiyqa. 'My house is like that one.'; wahraynapis kačun. 'Let it be thus, (I don't care).

(A form of similar shape and meaning also occurs as a stem. This stem is ambivalent. When it occurs as a substantive, or unmarked, the meaning is 'thus'. As a verb it means 'to do, or happen, thus': hinata apamuy. 'Bring it as it is.'; hina kačun. 'Be it so; leave it thus.'; hinanmi. 'That's how it is.'; ama hinayču! 'Don't do it that way.')

b. Distributive: -nka. This relator implies that the stem it marks is involved in a distribution among a group of objects or persons. When added to a stem ending in a consonant, -nka is preceded by -ni to form the ending -ninka: sapanka waƚpan runtun. 'Each hen laid an egg.'; huhninka čay misk'ita rakina-kusun. 'We'll divide up that candy, one piece for each of us.'; kinsa siyarunka pitasun. 'We'll each smoke three cigarettes.'

4. -hina as an enclitic. The form -hina, with variants -ina and -una, also functions as an enclitic, with a meaning similar to its meaning in other functions. As an enclitic -hina occurs with some frequency immediately after the enclitic sequence -čus (see 1c above), or after the -s form of the validator -si: awiyunčushina čahayqá. 'That must be the plane, isn't it?'; paqarinqa yaqačusina hamusah. 'Tomorrow I think I'm coming.' tutataqa paramunqasuna. It looks like it's going to rain tonight.' In examples like taytaysuna hamus-kan. 'I think my father is coming.', the -s in the first word may be interpreted as a variant form of -čus.

5. *Non-directional modals.* We present here an additional group of stem-forming suffixes of the modal type. The *non-directional modals* occur in the verb immediately after the root and immediately before the directional modals described in Unit 6. The following chart shows the order of the suffixes in this new group when more than one occurs within a single word. Orders 2 and 3 may interchange freely, but 3 always precedes 2 when 4 co-occurs.

1	2	3	4
Repetitive	*Reciprocal*	*Augmentative*	*Hortative*
-pa	*-na*	*-yKu* ~ *-yKa*	*-rQu* ~ *-rQa*

a. *Repetitive, -pa.* This modal implies that an action is done again: *čay mankata mahč"ipay.* 'Wash that pot again (it's still dirty).'; *čay papata astawan wanupamuy.* 'Add more fertilizer to those potato plants.'; *huh runan q"ipayta qatipamuwan.* 'A man kept following behind me.'

The repetitive modal is discussed in more detail in Unit 8.

b. *Reciprocal, -na.* This modal implies that an action is reciprocal between two parties: *paywanqa rihsina-kuykun.* 'We are acquainted with each other.'; *runakunawan tinkunačimuwanki.* 'You will introduce me to (make me acquainted with) the people.'; *husiyčaqa irqikunawanmi maqana-kamun.* 'Joselito fought with the boys.' *-na* is always accompanied by *Ku-* or *či-*, identified and described further in Unit 8.

c. *Augmentative, -yKu ~ -yKa.* This modal implies emphasis of various kinds. The capital letter *K* used here in the spelling of both variants, represents the sound *k*, which the speaker may include or exclude as he wishes, without changing the meaning. In the examples which follow, we have used the capital *K*. However, in other exercises and dialogues we use a strictly phonemic representation of whichever variant seems most appropriate to the environment of the particular sentence. That is, the augmentative modal appears as *-yku* or *-yu*, *-yka* or *-ya*. The *-yka* or *-ya* form is automatic before the governing directional modals *-mu* and *-pu*; *-yku* or *-yu* occur otherwise: *huh ratul̃a sayayKuy.* 'Please wait a minute.'; *pasayKamuy, taytáy.* 'Please come in, sir.'; *kartata qilqayKapuy.* 'Write a letter for him, will you?'

d. *Hortative, -rQu ~ -rQa.* The hortative modal implies a sense of urgency. The capital letter *Q*, used here in the spelling of both variants, represents the sound *q*, which the speaker may include or exclude as he wishes, without changing the meaning. In the examples in this paragraph we have used the capital *Q*. However, in other exercises and dialogues we use a strictly phonemic representation of whichever variant may seem most appropriate to the sentence. That is, the hortative modal appears as *-rqu* or *-ru*, *-rqa* or *-ra*. The *-rqa* or *-ra* form is automatic before the governing directional modals *-mu* and *-pu*; *-rqu* or *-ru* occur otherwise: *manan atirQuykuču.* 'We just can't do it.'; *yaqañan čayarQamunqa.* 'It will arrive shortly.'; *paqaril̃an liwruykita qurQapusayki.* 'I'll give your book back to you tomorrow.'

EXERCISES

1.a. maymi kay?	kayqa uruwamban.
	(maras) (yukay 'Yucay') (wayl̄awamba 'Huayllamba') (ul̄antaytambu)
kayču ul̄antaytambu?	manan kayču. kayqa iskučakan.
(iskučaka) (kil̄awamba) (urkus) (sikwani)	(kil̄awamba 'Quillabamba') (urkus) (sikwani 'Sicuani') (čumbiwil̄kas 'Chumbivilcas')
imatan munas-kanki?	sapatutan munas-kaniy.
maypin tiyanki?	(garsilaso kal̄i 'Garcilaso Street')
piwanmi tiyanki? maymantan hamus-kanki? hayk'ahmi ripunki?	(mamay) (l̄ahta) (paqarin)
qan runasimita yačankiču?	arí, yačanin.
(nuqa) (pay) (paykuna) (nuqančis) (nuqayku) (qankuna)	
b. pihpas kay wasi?	čay wasiqa don mariyanuhsi.
(čaxra) (papa) (kawal̄u) (čita 'lamb')	(don karlus) (doña margarita) (wiraquča giwara 'Mr. Guevara') (siñurača barbara 'Miss Barbara')
imatas ruwasunčis?	kastil̄anutas yačasunčis.
	(runasimi - rimay) (wasi - pičay 'to clean up') (papa - axl̄ay 'to select') (waka - č'away 'to milk')

nuqa čaxrata l̄ank'amusahčus?	as, l̄ank'amunkis. manas l̄ank'amukiču.
(qan) (pay) (qankuna) (paykuna) (nuqayku) (nuqančis)	
c. maymi taytayki?	maysi taytayki?
(pi - warmi) (hayk'a - wawa) (ima - suti) (mayqin - čaxra)	
inglista yačačiwačun.	inglistas yačačinki.
(runtu - bindiy) (qulqi - quy) (lima - pusay) (runasimi - yačačiy)	
qulqitaqa ama quwačunču.	qulqitaqa amas qunkiču.
(wasi - pusay) (kuka - bindiy) (siyaru - quy) (nuqa - tapuy)	
d. unnibus hamunqaču?	imaynačá. hamunqačus iča manačus.
(makina - riy) (awiyun - čayamuy) (iskuyla - kay) (pawluča - hamuy)	
siyaručus mana kampis.	sičus mana kahtinqa rantiramusahyá.
(unu) (kači) (l̄ant'a 'firewood') (ayča)	(apay) (mask"ay) (pal̄ay) (rantiy)
kay runan taytay.	kay runačus taytayki kanman.
(warmi - mama) (irqi - wawa) (wayna - qusa) (sipas - warmi)	

2.a. haku mixunaman.	čay, hakuyá.
(sini 'movies) (misa 'mass') (p"ista 'party') (bula hayt'ay 'soccer game')	
haku l̃ank'asunčis.	ančáy. l̃ank'asunčisyá.
(mixuy) (rimay) (samay) (istudyay)	
qusquta risahču?	riki. riyá.
(wasi haykumuy) (uwixa - ñak'ay) (pisara 'blackfoard' - pičay) (radiyu - hap'ičiy 'to turn on')	
l̃ank'ah hamuy.	manayá hamuymanču.
(mixuy - riy) (puñuy - ripuy) (l̃ank'ay - kutiy) (wayk'uy - hamuy)	
mixuy čay mansanata.	qampis mixuyari.
(uxyay - kafiy) (piča-kuy - simiyki) (mahč"i-kuy - uyayki) (č'uti-kuy 'to take off' - sapatuyki)	
b. iman kunan ruwana kanqa?	iskuylačá ripuna kanqa.
	(papa - tarpuy) (sara - muč"ay) (kafiy - kutay 'to grind') (p'uku 'dish' - mahč"iy)
pičá lapisniyta hap'is-kampas.	bixturčačá apiki. "It must be Victor".
(buradur 'eraser') (ispixu 'mirror') (katisismu 'prayer book') (l̃awi 'key')	(hanača 'Juanita') (luwisča) (tayta kura 'priest') (tiyahmasiyki)

p"uyumus-kanmi.	arí hananmi. paramunqapasčá
(čiriy)	(rit'iy)
(wayray)	(qasay)
(rup"ayay)	(usariy)
(l̃ant"uy 'to shade')	(čiriy)
c. limamantaču kanki?	mânamá čaymantaču, qusqumantamá.
(qusqu)	(andawaylas 'Andahuaylas')
(andawaylas)	(ayakuču)
(ayakuču)	(pukiyú 'Puqúio')
(pukiyu)	(wankabilika 'Huancavelica')
warmiykiču kay sipas?	payqa iskuylirumasiymá ka-kun.
(qusa - runa)	(l̃ank'ahmasi)
(tayta - wiraquča)	(tiyu)
(mama - warmi)	(tiya)
(p"amil̃a - runa)	(l̃ahtamasi)
saraykiqa sumahmá kasqa.	arí, sumahmi.
(uwixa - ask"a 'a lot of')	
(čuri - hatun 'tall')	
(ususi - taxsal̃a 'short')	
(pana - munayča 'pretty')	
d. awmarya, taytáy.	simpikaru, urpil̃áy.
(mama)	(siñura)
(papa 'father')	(wawa)
(mamita 'mother')	(urpi)
(kumapari 'godfather')	(kumari 'godmother')
yaw, pauluča.	taytá?
(mariyača)	(mama)
(maht'ača 'little boy')	(papa)
(p'asñača 'little girl')	(mamita)
(sisk"uča)	(wiraquča)
ima niwankín?	munayča kanki niykitáh.
	(mil̃ay 'ugly')
	(qil̃a 'lazy')
	(č'iti 'active')
	(nuqah)

3.a. karurahču yunkaman kas-kan?	arí, karurahmi. yaqa kinsa p'unčay puriyhimarahmi.
(puna 'highlands') (q"iswa) (marpa patan 'coast')	(kuskan p'unčay 'half a day') (tawa ura) (huh simana awtupi)
kayl̄añaču l̄ahtaman kas-kan?	arí, kayl̄añan. yaqa huh ligwahinal̄añan.
(iskuyla) (quča pata 'beach') (puxyu)	(kinsa kilumitru) (huh kilumitru) (čunka mitru)
alquhina kani-kus-kanki.	qantah warmihina waqas-kanki.
(miči - rača-kuy 'to scratch') (k"uči - asnay 'to stink') (qil̄a - kumparayay 'to lie down')	(wal̄pa - č'ika-kuy 'to peck') (t'ika - q'apay 'to smell') (luku 'crazy' - p"awakačay 'to run about')
b. imaynatatah ruwanari kanqa?	k"aynatan ruwasunčis.
	(čahayna 'like that') (ank"ayna 'like this') (anč"ayna 'like that') (axna 'like this') (huh hina 'differently')
ama č"aynataču ruway.	imaynatatahri?
	(mayna 'how') (hayk'ayna 'how') (wahrayna 'how')
c. pisqan runtuqa kas-kan.	hina pisqantinta apamuy.
(pisil̄a - papa) (ask"a - qulqi) (asl̄a - l̄ant'a) (walih 'a lot' - sara)	(pisil̄a) (l̄apan 'all') (asl̄a) (l̄ipin 'all')
d. sinčitan čirimus-kan.	arí, hinamus-kanmi.
(rit'iy) (paray) (wayray)	
sumahtan rup"ayamus-kan.	
(q'uñiriy) (k'ančay 'to light') (rit'iy)	

4. sapankančis qulqita tantasunčis	hayk'ankatah čurasunčisri?
(sapankaykičis 'each of you') (sapankanku 'each of them') (sapankayku 'each of us') (sapanka 'everybody')	(mayč"ika) (maytukuẏ) (imayna) (hayk'a qulqi)
čay laranxata huhninka rakina-kuyčis.	iskayninkayá aswan.
(siyaru - pisqa) (runtu - qančis) (mansana - isqun) (misk'i - čunka huhniyuh)	(suhta) (pusah) (čunka) (huh puhtuy)
miyunka misk'ita ranti-kusun.	t'antatatah huxsalninka.
(ralimiyu '15 cents'-kapuli) (iskaral miyun - kuka) (tustun - asukar) (suhtaral - trawu) (warku '80 cents'-papa) (warku ralimiyu '95 cents' - laranxa)	(p"util̄a - iskaral) (siyaru - kinsaral '30 cents') (kači - pisqaral) (sirwisa - qančisral '70 cents') (sara - warku husxal '90 cents') (latanus - huh sulis)
5. awiyunčusina čahayqá.	awiyuntáh.
(makina) (buki 'ship') (ñan) (karitira 'highway')	
mamaykisuna hamus-kán.	čiqahtatáh.
(taytančis) (panačay) (santiyagu 'Santiago') (karlus)	
paqarin hamunkiču?	yaqačusina hamusah.
(tayriman - č'usay 'to travel') (kunan - l̄ank'ay) (minč"a - qusquy 'to go to Cuzco')	(mana) (manarah) (yaqa)

uwixaykita mičimunkiču?	mičimusahsuna.
(papa - al̄ay) (sara - qarpay) (kapuli - pal̄ay) (p'ača - t'ahsay 'to wash')	
tutataqa paramunqasuna.	arí hinamunqačushina.
(p'unčay - rup"ayay) (ratuman 'later on' - rit'iy) (asl̄atawan 'later on'- paray) (č'isiman - čiriy)	
6. al̄inču kay mahč"isqay?	manan al̄inču. huhmanta mahč"ipay.
(p'ača - t'ahsay) (kamisa - siray 'to sew') (wasi - pičay) (čaxra - l̄ank'ay)	
al̄inču kay yapasqay?	astawan yapapay.
(watay 'to tie') (kutay) (kučuy 'to cut') (t"upay 'to sharpen')	(mat'iy 'to tighten') (ñut'uy 'to crumb') (kučuy) (t"upay)
iman ruwana kas-kan?	čaxran tukupamuna kas-kan.
	(papa - qarpay) (kanča 'fence' - wisq'ay) (yarq"a 'irrigation ditch' - pičay) (ul̄uku - wanuy 'to fertilize')
7. hakuyá rihsina-kusunčis.	awiri, rihsina-kusunčisyá.
(kamačiy 'to discuss') (yanapay) (ayniy) (yačačiy)	
imaynatan paykuna kawsanku?	munana-kuspan kawsanku.
	(wayl̄uy) (maqay) (čihniy 'to hate') (yanapay)

panaykiwan tinkunačimuwanki.	tinkunačimusaykiyá.
(ñaña - rihsiy)	
(wawa - tapuy)	
(wayqi - yal̄iy 'to compete')	
(tura - maqay)	
pin qusaykiwan maqanačirasunki?	ususiymi maqanačiwan.
(warmi - p"iñay 'to resent')	(čuri)
(urpi - t'aqay)	(amigu)
(huwanča - rihsiy)	(tura)
(isawilča - tinkuy)	(pana)
8. kay mixunačata mixuyuy.	yusulpayki. qampis mixuyuyá.
(aha - uxyay)	
(siyaru - pitay)	
(misk'i - č'unqay)	
(kuka - hal̄pay)	
haku tiyayusunčis.	maski tiyayusumpasyá.
(samay)	
(parlay 'to converse')	
(takiy)	
(tusuy)	
haku kay wasita haykuyKusunčis.	awiri, haykúyKusunčisyá.
(čahay pampa - urayuy 'to go down')	
(q"ata uray 'down the slope' - sučuyuy 'to roll down')	
(čahay sipas - ac"uyuy 'to approach')	
(kay mayu - urmayuy 'to fall')	
pasayKamuy wasi uxuman.	amayá. hawal̄api sayayKusah.
(apayuy - kay uxu)	(punku - čuray)
(pusayuy - klasi uxu)	(hawa - saqiy)
(aysayuy - kay uray 'down here')	(kay wičay 'up here'-saqiy)
(ač"uyuy - kay)	(kay - tiyay)
luwisačaman riluxninta quyapunki	riki. quyapusahyá.
karluspa čaxranta (ruwayuy)	
manulpah mixunata (wayk'uyuy)	
hanačah kartanta (qilqayuy)	
husiyčaman liwrunta (haywayuy)	

9. qusquta rirunki.	awiri. rirusahyá.
(wasi - pičay) (papa - wayk'uy) (p'uku - mahč"iy) (radiyu - al̄ičay)	
imanarunmi?	alqun kanirQuwan.
	(uxu - hap'iy 'to catch') (waka - wahray) (umay - nanay) (yuyay 'consciousness'- činkay)
samarQu-kuy, sayk'uramunkičá.	arí, sayk'uramunin.
(l̄ant"uy 'to cool', rup"ariy 'to be hot') (mahč"iy, k'arkayay 'to get dirty') (puñuy, mačay)	
q'uñiru-kuy, čirirQamusunkičá.	arí, čirirQamuwanmi.
(mixuy, yarqay) (uxyay, c'akiy) (muray 'to change' - apiyay 'to get wet')	
punčuta awarapusaykiču?	urpisunqu, awarapuwayá.
(kafiy - ruway) (ayča - kankay 'to roast') (l̄ixl̄a - away) (sapatu - rantiy)	

Conversation

1. A. Are you coming from home?

B. Yes, I am.

A. Then you must have seen Dad.

B. No. Only Mom is there. She said Dad left.

A. And how about the money?

B. Oh yes. Mom gave me some. She said it's for both of us.

A. How much did she give you?

B. Fifty soles. So we will divide it between us, twenty five each.

A. Right. Now let's eat lunch over there. I'm very hungry.

B. So do I. Wait a minute, I'd like to buy cigarettes first from this place here.

2. A. It's cold.

B. Yes, it is. It looks like it's going to snow.

A. I hope not. I don't like cold (weather).

B. I don't like it either. Is it cold like this in your country?

A. Not like this, but just a little bit. Only the highlands are cold. However the valleys are warm and the jungle is hot .

B. For goodness sake! It's late already. I must go home.

A. Are you coming to school tomorrow?

B. I may come or I may not. I don't know yet.

A. If you come, we'll see each other.

B. O.K. If I do, I'll call you.

Listening In

husikuča huh tindata haykun ranti-kuh.

husikuča: siñuráy.

tindayuh: hay.

husikuča: asukar kas-kanču?

tindayuh: arí kas-kanmi. mayqintatah munankiri, yurahtaču iča q'il̄utaču?

husikuča: yurah kahta al̄iču.

tindayuh: huh sulismi liwra balin.

husikuča: qumuwayá iskay liwrata.

tindayuh: imatawantah munas-kankiri?

husikuča: t'antata ima qumuway huxsa huxsal balixta čunkata, čukulatitatah warku huxsalpi.

tindayuh: čayl̄ataču?

husikuča: siyaruri kas-kanču?

tindayuh: manan kanču. tukura-kapunmi.

husikuča: kayqa paguyki. kay čunka balih čikimanta kambiyuta kutičipuway.

tindayuh: awiri, kunačal̄an. kayqa. al̄inta yupayu-kuy.

husikuča: maytah yapačanri?

tindayuh: kayqa, kasiruča. kutimuwankiyá.

čayl̄ata	'enough'
čiki	'bill, check'
čukulati	'chocolate'
kambiyu	'change'
kutičiy	'to return, change'
liwra	'pound'
pagu	'payment'

Dictation

činčirupiqa sapa dumingunmi q"atu tiyan, čaymi qayl̄a qayl̄api kah l̄ahtakunamanta q"atukuna ranti-kuhkuna ima huñuna-kamunku l̄ahta plasaman. q"iswakunan pača paqariyl̄atarah puririmunku saračankuta, lakawitinkuta, asnapačankuta, ruqutunkuta, hil̄učakunata ima uywapi kargayu-kuspa. kwista siqamuytan sasačarqamunku, čayqa las nuywipah hinañan plasata čayamunku. činčiru quyačakunatahmi ayl̄ustinmanta l̄ahtamunku papačankuta, ul̄ukučankuta ima q'ipiyu-kuspa, runtučatapis kisučatapis apari-kamunkutah. karupis hamunmi qusqumanta, čaypin qusqu q"atukuna hamunku t'antantin, siwil̄antin, sanawriyasnintin, misk'intin, wakin ñut'u kusasčakunantin ima. plasapiqa hina hawa pampal̄apin q"atu tiyan, hinaspan wakin q"atu-kus-kanku wakintah ranti-kus-kanku. aswantaqa mixuypural̄awanmi rantina-kunku, as asl̄atan qulqiwanqa. taytakunapis rinkun plasataqa, hinaspan čaypi tiyanku ranti-kuhkunata q"awa-kuspa, maht'a maht'antah p'asñankuta q"awarayanku asi-kuspa. munahqa misa uyarihpas haykunku inlisata kampana wahaykuhtin. inlisamanta l̄uhsimpuspatah munahqa ahata uxya-kunku rihsisqapura tuparquspa. tayrimpahtah ičaqa l̄uy l̄uy runa č'iqiripunku, čaytah plasa č'usah q"iparparin huh duminguh čayamunankama.

asiy	'to laugh'	hil̄u	'edible sweet thing'
asnapa	'spice herb'	huñuy	'to gather'
č'iqiy	'to scatter'	kampana	'bell'
č'usah	'empty'	kargay	'to burden'

karu	'passenger truck'
kusas	'thing'
kwista	'slope'
lakawiti	'squash'
Iahtay	'to go to the town'
Iuy	'all'
maht'a	'young boy'
munah	'those who want'
ñut'u	'small'
pača paqariy	'dawn'
p'asña	'young girl'
qayIa	'adjacent'
quya	'woman in native costume'
q"awarayay	'to contemplate'
q"ipay	'to remain'
q'ipiy	'to carry on the back'
rihsisqa	'acquaintance'
ruqutu	'hot pepper'
sanawriyas	'carrot'
sasačay	'to make difficult'
siwiIa	'onion'
uywa	'beast of burden'
wakin	'some'

DIALOGUE

Agustin and Martin comment on the "ñacac".

A.	true	čiqa
	ñacac or pistaco, slaughterer	ñak'ah
	Is it true that the ñacac exists?	čiqaču ñak'ah kan?
M.	Yes. It's true. As a matter of fact just the other day a young woman died, slaughtered by the ñacac.	arí kanmi. qaynal̃apis sipas warmil̃an ñak'ahpa ñak'asqan wañurun.
A.	joke	waxta
	you're kidding	waxtaykita
	liar	l̃ul̃a
	to lie	l̃ul̃a-kuy
	perhaps, maybe	apiki
	You must be kidding. I don't believe she was slaughtered. Perhaps she was sick.	waxtaykitačá l̃ul̃a-kus-kanki. ñak'asqañatah wañunqa.
M.	healthy	q"ali
	No, she wasn't sick either. She was in good health but she met a ñacac while traveling.	manan unqunpasču. al̃in q"ali kas-kaspal̃anmi ñak'ahwan tuparusqa č'usa-kusqampi.
	That's how; that's all	čayl̃an
	That's how she passed away.	čayl̃an wañu-kapun.

A.	How frightful!	atakáw!
	How frightful! So the ñacac really exists. But where do they stay?	atakáw! č"aynaqa čiqahtačá ñak'ahqa kan. maypitah tiyankuri?
M.	quiet, silent	č'in
	to hide, cover	pakay
	hide-out	pakah k'uču
	to remain seated	tiya-rayay
	They say that they wander by lonely roads, and also stay in hide-outs.	č'in ñankunapis purinku, pakah k'učukunapi imas tiya-rayanku.
	that's why	čaysi
	alone, single	sapal̄a
	passer-by	purih
	to grab someone as a victim	hap'ipa-kuy
	That's why they attack those lonely passers-by mostly at night.	čaysi sapal̄a purihtaqa hap'ipa-kunku, aswantaqa tutakunata.
A.	to escape	ayqiy
	What if I run away?	ayqi-ri-kuyman čayrí?
M.	powder	pulbu
	to dust, powder	hač'iy
	fire	nina
	spark	nina č'il̄u
	to spread, sprinkle	t'akay
	They have a powder, with which they dust you, and then the sparks begin to fall from your eyes.	pulbunkus kan, čaywansi hač'iyamusunki, hinaspas ñawiykimanta nina č'il̄u t'aka-ri-kamun.

	that's how; that's all	čayl̄as
	itself, oneself	kiki
	yourself	kikiyki
	That's how you fall into the hands of the ñacac, all by yourself.	čayl̄as ñak'ahpa makimpi rixµrinki kikil̄aykimanta.
A.	force, strength	kal̄pa
	to beat	maqay
	to strike back, defend oneself	maqapa-kuy
	And wouldn't I have the strength? I think I'd strike them back.	manačus kal̄payri kanman? maqapa-kuymanyá riki.
M.	someone stronger	kal̄pasapa
	magic	maxiya
	suddenly	qunqayl̄a
	to get lost, disappear	činkay
	to disappear gradually	činkay-pariy
	How could you. They can defeat even very powerful people.	imas atiwah. imayna hina kal̄pasapatapis atipankus.
	They say some magic words and suddenly you lose consciousness.	maxiyata rimahtinkus qunqayl̄a yuyayniyki činkay-parin.
A.	instant, moment	pača
	at that moment, then	čaypača
	to do (what)	imanay
	And what do they do then? Do they slaughter us?	čaypačari imana-kunkus? ñak'a-kunkučus?

M.	all	l̃uyta
	body fat	wira
	entrails	uxu
	That's right. And then they take out all the fat from your entrails.	as. čaysi l̃uyta wiraykita hurqusunki uxuykimanta.
A.	wow, oh!	ay!
	goodness!	mamal̃áy mama!
	to scare someone	mančapa-čiy
	death struggle; to agonize	wañu p'itiy
	to abandon	saqir-pariy
	Oh my goodness! You scare me. Is that when they abandon us struggling with death?	ay mamal̃áy mama! mančapačiwankirahmá. čayčá wañu p'itis-kahta saqir-pariwančis iy?
M.	if, in case	sičus
	witness	rikuh
	right away, immediately	kah ratu
	If there is no eyewitness the victim can still live for a while, but if there is an eyewitness he dies right away.	sičus mana rikuh kahtinqa unayrahsi kawsanku, pipas rikuh kahtintahsi ičaqa kah ratu wañunku.
A.	strong person	kal̃payuh
	cooperation, joined action	wayka
	to assist	waykay
	to assist someone	wayka-ysiy

	Is it possible for us who are strong to beat them by assisting each other?	kal̃payuhpura wayka-ysina-kuspa maqasunman čayrí?
M.	small pieces, crumbled	ñut'u
	devil	sahra
	to revive	kawsa-riy
	That would be useless. Even if you cut them to pieces their devil turns them into life again.	yanqačá kanman. imayna hina ñut'utaña ruwanki čaypas sahransi kahta kawsa-ričimpun.

Dialogue Review

A. čiqaču ñak'ah kan?

M. arí kanmi. qaynal̄apis sipas warmil̄an ñak'ahpa ñak'asqan wañurun.

A. waxtaykitačá l̄ul̄a-kus-kanki. ñak'asqañatah wañunqa. apikičá unquran.

M. manan unqumpasču. al̄in q"ali kas-kaspal̄anmi ñak'ahwan tuparusqa č'usa-kusqampi. Cayl̄an wañu-kapun.

A. atakáw! č"aynaqa čiqahtačá ñak'ahqa kan. maypitah tiyankuri?

M. č'in ñankunapis purinku, pakah k'učukunapi imas tiya-rayanku. čaysi sapal̄a purihtaqa hap'ipa-kunku, aswantaqa tutakunata.

A. ayqi-ri-kuyman čayrí?

M. pulbunkus kan, čaywansi hač'iyamusunki, hinaspas ñawiykimanta nina č'il̄u t'ata-ri-kamun. čayl̄as ñak'ahpa makimpi rixurinki kikil̄aykimanta.

A. manačus kal̄payri kanman? maqapa-kuymanyá riki.

M. imas atiwah. imayna hina kal̄pasapatapis atipankus. maxiyata rimahtinkus qunqayl̄a yuyayniyki činkay-parin.

A. čaypačari imana-kunkus? ñak'a-kunkučus?

M. as. čaysi l̄uyta wiraykita hurqusunki uxuykimanta.

A. ay mamal̄áy mama! mančapa-čiwankirahmá. čayčá wañu p'itis-kahta saqir-pariwančis iy?

M. sičus mana rihuh kahtinqa unayrahsi kawsanku, pipas rikuh kahtintahsi ičaqa kah ratu wañunku.

A. kal̄payuhpura wayka-ysina-kuspa maqasunman čayrí?

M. yanqačá kanman. imayna hina ñut'utaña ruwanki čaypas sahransi kahta kawsa-ri-čimpun.

GRAMMAR

Morphology.

1. *Repetitive -pa in various environments.* The non-directional modal *-pa* with repetitive meaning, introduced in Unit 7, undergoes changes of meaning according to the environment in which it occurs. When followed by certain auxiliary roots, repetition of the action is implied but is not necessarily explicit in translation.

a. *With ku-*. Periodic or customary action is implied when the auxiliary *ku-* follows repetitive *-pa*: *qusqupin l̃ank'apa-kun.* 'He earns his living by working in Cuzco.'; *luwisqa padrinumpapin tiyapa-kun.* 'Luis is living with his godfather for the time being.'; *q"awapa-kuy.* 'Keep an eye out behind you.'; *čay maht'aqa maqapa-kuspan purin.* 'That young fellow goes around hitting everybody.' Another nuance is that of effort through repeated attempts to accomplish something. *ñan wawayqa l̃ank'ayta yačapa-kus-kanña.* 'My son is already trying to learn how to work.'

b. *With či-*. Verb roots which refer to feelings are often marked by *-pa* and followed by *ku-* or *či-*. With the auxiliary *či-* also, the repetitive meaning of *-pa* may be obscured. *kawsayniymi l̃akipa-čiwan.* 'My life saddens me.'; *sinčitan l̃akipa-kuniy kawsayniymanta.* 'I'm very concerned about my life.'

c. *With ri-*. When the auxiliary root *ri-* follows *-pa*, the repetitive meaning is usually evident in translation: *wixčupa-riy čay rumikunata.* 'Begin picking up and throwing away those stones.'; *pičapa-riy čay pampata.* 'Clean up that floor again.'

2. *Enclitics -tah and -ri.* These enclitics occur frequently in Quechua sentences, and they are often found together in a single word or a single sentence. With relation to the other enclitics *-tah* is in order 4, that is, it is preceded only by the enclitic orders described in Unit 6, and *-ri* is in order 9, the last order. On page 2.7 it was explained that when *-tah* and *-ri* occur in the same sentence, meaning such as 'next, also, and, but' are implied, and *-ri* was referred to as the responsive enclitic which marks utterances of any kind that do not begin conversations. Here we give a more complete explanation of both enclitics.

a. *Responsive -ri.* This enclitic frequently occurs in very short utterances which, if their meaning is to be fully understood, must be related to an earlier statement or question which sets up the relevant background. Thus, in response to the question *imatan ruwanki?* 'What are you going to do?', the answer may be *istudyasahmi. qanrí?* 'I'm going to study. And *you* (what are *you* going to do)?' *-ri* often occurs after the emphatics *-yá* and *-má* of order 8, where its meaning reinforces the emphatic meaning: *qusqutaqa riyári.* 'And you must go to Cuzco!'; *misamanmári haykuniy.* 'Well, I went in to mass, (that's where I was)!'

b. *Contrastive -tah.* This element is very frequently translatable as 'and, but, however'. It marks overtly the fact that a word or phrase is added to, and is in some sense contrastive with, another word or phrase which has occurred earlier. In conversation a speaker may string two or more elements together in an informative or descriptive fashion. Generally, those which are non-initial (and therefore added) contain *-tah*: *qan qusquta rinki, nuqatah uruwambata.* 'You are going to Cuzco, and I to Urubamba.'; *čunkan wakay, tawatah asnuy, kinsa čunkatah uwixay.* 'I have ten cows, but four burros, and thirty sheep.'

With a string of verbals, all may be marked by *-tah*, especially where the word *ima-* follows the series and has a coordinating function: *l̄ank'asahtah istudiyasahtah iman.* 'I'm going to study; however, I'll work at the same time.'

-tah can mark an action as a possible consequence of another action which is not explicitly mentioned. In such cases the verb adds the *conditional* suffix (to be described in Unit 9): *unutah mana kanmanču.* 'We might run out of water (if someone doesn't go and get some).'; *wakatah hamus-kanman.* 'That cow may come (and damage something, if someone doesn't keep her away).' Similarly, *-tah* may occur without *-man* in the accompanying verb, in which case the meaning is that of surprise: *awtutáh hamus-kasqá.* 'Caramba, the car is coming (though we didn't expect it yet).'

c. *Interaction between -tah and -ri.* When a speaker has the role of describer or informant, he employs *-tah* as a matter of course in stringing contrastive elements together, always adding it to a word that has the same function as the word with which he wishes it to be paired and contrasted. Notice, in *b* above, that *-tah* marks the numerals functioning as modifiers in one of the examples.

Unlike *-ri*, which can appear in abbreviated questions which depend on other utterances for full comprehension: *payrí?* 'And *he*?', *-tah* always appears in relatively full questions of the yes-no type: *paytahču papata tarpus-kan?* 'He's planting potatoes, isn't he?'

The interaction between the two elements is best understood in the context of an interview. The informant contrasts one thing with another using *-tah*; using *-ri* the interviewer seeks new information as it relates to old information. If the informant employs *-ri*, he has switched roles and become an interviewer. If the interviewer uses *-tah* he has switched roles and become an informant, or he is asking for confirmation of a contrast which he himself has observed. Note the occurrences of *-tah* and *-ri* in the following conversation.

A.	(as interviewer)	kaypiču tiyanki?	'Do you live here?'
B.	(as informant)	arí, kaypin tiyaniy.	'Yes, I do.'
A.		čahay runakunarí?	'And those people?'
B.		wakinqa kaypin tiyanku, wakintahmi karumanta kanku.	'Some are from here, but some are from far away.'
	(turned interviewer)	qanrí?	'And you?'
A.	(turned informant)	nuqaqa qusqumantan kaniy.	'I'm from Cuzco.'
B.		čay sipasrí?'	'And this girl (with you)?'
A.		paytahmi limamanta.	'She's from Lima.'
A.		uwixataču mičis-kanki?	'You're herding sheep?'
B.		arí. uwixatan.	'Yes, I am.'
A.		čahay runakunatahču papata tarpus-kanku?	'But those men are planting potatoes, aren't they?'
B.	(as informant again)	manan. hawastan tarupus-kanku. čahaypitahmi papata.	'No. They're planting beans. The potato planting is over there, however.

d. Interaction between -tah...-ri and -mi. The first utterance in a conversation normally includes a validator or an interrogative. Questions which come later in the conversation substitute -tah...-ri, as a combination, for the validator. If the question consists of a single word or phrase, it will end with the sequence -tahri. If it consists of more than one clause functor, -tah and -ri may be separate and may even occur in

inverse order:

A.	al̄il̄anču?	'Hi.'
B.	al̄il̄anmi.	'Hi.'
A.	maytatah ris-kankiri?	'Where're you heading?'
B.	papa al̄ahmi.	'To dig potatoes.'
A.	pampa čaxratá?	'To the field on the pampa?'
B.	manan čaytaču	'Not there.'
A.	maytatahri?	'So where?'
B.	k"aparaytan.	'At Ccaparay.'

Syntax

Phrase Structure. We have described, in earlier units, the more important syntactic characteristics of Quechua clauses. As you now know, the four main clause types, equivalence, transitive, intransitive, and referential, contain somewhat different functioning parts. (See pages 5.9 and 6.14). All clause formulae contain the subject, verbal, and adverbial functors; they differ according to whether they contain a complement, object, or referent, or, in the case of the intransitive, no functor which receives the action of the verbal element.

We now turn to the arrangements of words usually called *phrases*. You have seen and studied many phrases already in the dialogues and other materials: wherever a group of words manifests one of the clause functors, that group is a phrase. There are three main types: *cumulative*, *pendant*, and *complex*, and all three are found in all clause functions. We concern ourselves first with the pendant type, which functions most frequently, though not exclusively, as the verbal element in the clause. The formula for the pendant phrase is

Contentive verb   Auxiliary verb(s)
Pendant stem   Suffix(es)

The pendant stem may contain more than one auxiliary verb. Some auxiliaries combine with almost any contentive verb stem and are called *unrestricted*. Others, the *restricted* auxiliaries, do not combine so freely. In the paragraphs which follow the unrestricted auxiliaries are described. Restricted auxiliaries will be dealt with in later units.

In the transcription of text, auxiliary roots are always preceded by a hyphen. This notation has a double purpose. First, it marks the following element as an auxiliary root, and second, it indicates that words joined in this way are accepted as if they were a single word. Thus, the pendant phrase Iank'a-ri-ysi-či-kamunki! 'Ask him to help you to work!' is accented on the first and penultimate syllable of the phrase taken as a whole. The auxiliaries in this phrase are -ri, -ysi, -či, and -ka.

Unrestricted auxiliaries. -ka and -ku. For convenience we say that -ka means 'be' or 'exist' and that -ku means 'be' of 'become'. This is an oversimplification, since these translations are not always valid. The contrast in meaning between the two can only be demonstrated by a full examination of the two auxiliaries in numerous contexts; in some context they do not contrast at all. In distributional terms they actually complement each other. In this section we will discuss the distribution of -ka and -ku in relation to other auxiliaries and in relation to some modal suffixes.

1. Dynamic -ku. This is the dynamic auxiliary, in the sense that when it occurs in a pendant phrase it is the element which contributes a certain degree of dynamism to the expression. The types of dynamism expressed in this way include the notions

of warmth of expression, personal involvement, reflexivity, reciprocity, repetition, and verbal derivation among others.

Examples of reflexivity are: kayqa kapuli, haywa-kuy. 'Here are some cherries. Help yourself.' uyayta mahč"iru-kusah. 'I will wash my face.'

Examples of warmth of expression are: kapuliyta ranti-kuway. 'Please buy my cherries from me.' kay patačapi tiyayu-kuy. 'Please sit down on this chair.' In these cases -ku may be dropped without drastic change of meaning.

Examples of personal interest are: čahay sipasta qati-kuy. 'Accompany that girl.' al̄iču tapuyu-kusayki. 'I'd like to ask you a question.' In these cases, dropping the -ku would change the meaning considerably. For example: čahay sipasta qatiy. 'Chase that girl away.'

In the case of reciprocity, -ku is always preceded by the reciprocal modal -na. Examples are: hakuyá rihsina-kusunčis. 'Let's get acquainted with each other.' ama maqana-kuyčisču. 'Don't fight among yourselves.'

In the case of repetion, -ku is always preceded by the repetitive modal -pa. Examples are: amiguypa wasimpin tiyapa-kuniy. 'I'm living in my friend's house for a while.' ñak'ahkuna purihta hap'ipa-kunku. 'The ñak'ah often attack travelers.'

In the case of verbal derivation -ku follows immediately a stem which occurs otherwise in Quechua only as a substantive. Ordinarily these stems refer to qualities of behavior or emotion.

Examples are: *ančatan kusi-kuniy*. 'I'm very happy.' *ama p"iña-kuyču*. 'Don't be angry.' *ama qil̄a-kuyču*. 'Don't be lazy.'

2. *Static -ka*. This is the *static* auxiliary. It occurs under three very different conditions.

a. *Before -mu or -pu*. The meanings mentioned in the discussion of *-ku* (warmth of expression, etc.) occur at times in pendant phrases which contain *-mu* or *-pu* (or both), the directional suffixes discussed on page 6.9. When this is the case the static auxiliary *-ka* precedes the directional suffix, in the position where *-ku* would otherwise be found.

Examples are: (warmth of expression) *wasi uxuman pasaya-kamuy*. 'Please come into the house'; *p"away wasiykita ri-kapunki*. 'Hurry right on to your house'; (reflexivity) *haku mahč"ira-kamusun čahay mayupi*. 'Let's go wash ourselves in that brook'; (personal interest) *kunanqa qinayta apa-kapusah*. 'Now I'll take along my flute.'

b. *After static aspect -s*. The reader will recall that the sequence *-s-ka-* (pronounced *-ša*, see 1.7) was introduced earlier (1.16) in relation to a meaning contrast between 'general' and 'specific' present time. In this section we can give a fuller account of the sequence *-s-ka*, identifying it as composed of the static aspect suffix *-s*, followed by the static auxiliary root *-ka*. The order of occurrence of *-s-ka-* is after the modals, so that it never precides *-mu* or *-pu* though it often occurs in forms which do not contain them. The meaning of *-s-ka* is essentially *perfective*, in the sense that it implies that the actor has arrived at the point of executing the action. It may convey this meaning in relation to present, past, or immediate future time.

Examples are: (present) *iskuyl̄atan ripus-kaniy*. 'I'm going back to school now.' *kaypin tiya-kus-kayku*. 'We're sitting here now.'; (past) *qayna wataqa qusqupin kas-karaniy*. 'Last year I was in Cuzco.' *nahaqa umaymi nanawas-karan*. 'My head was aching a while ago.'; (immediate future) *nuqaña l̄ank'anataqa tukupapus-kasah*. 'I'll soon be finishing the job.' *paqaringa kapulita pal̄amus-kanqaku*. 'They'll be picking cherries tomorrow.'

As observed on 1.16, *-s-ka* does not ordinarily occur in negative expression; perhaps its use there would be a semantic contradiction.

c. A verbal expression which includes the diminutive enclitic *-ča* will always take the form of a pendant phrase, constructed by using the static auxiliary *-ka* immediately before *-ča*. The meaning will be such as 'now and then; here and there': *hinatan para-kačamun*. 'It's raining a bit now and then.' An example which includes this use of *-ča*, as well as *-s-ka*, and *-ku* or *-ka* before a governing directional is *puri-kača-kus-karanmi* or *puri-kača-kamus-karanmi*. 'Juanito was walking around. (aimlessly).

Exercises

1.a.	maytan ris-kanki?	l̃ank'apa-kuhmi ris-kaniy.
		(yaypuy) (tarpuy) (aysay 'to hill potatoes') (wasičay 'to build a house')
	maypitah mixusunri?	amiguypapiyá mixupa-kusunčis.
	maypitah ahatari uxyasun?	(uxyay)
	maypitah qusqupiri tiyasun?	(tiyay)
	maypitah hunanri puñusun?	(puñuy)
	maypitah l̃ank'asunčisri?	(l̃ank'ay)
	imanas-kanmi čay irqi?	alqutan hark'apa-kus-kan.
	(runa)	(mal̃ki - siqay)
	(alqu)	(miči - q"away)
	(miči)	(huk'uča 'mouse' - suyay)
	(maht'a)	(p'asña - hap'iy)
b.	ñak'ahtan mančapa-kuniy.	ñak'ahmi mančapa-čiwan.
	kukatan (mil̃ay 'dislike')	kukan____(mil̃ay)______
	siyarutan____(munay)______	paymi siyaruta ____(munay)____
	mamaymantan (l̃akiy 'worry)	mamaymi____(l̃akiy)____
	qaynarahmi (watuy 'guess')	umaymi ____(watuy)____
c.	saran t'aka-kusqa.	pal̃apa-riyá.
	rumikaman kasqa.	(wixč'uy 'to throw out')
	al̃pakaman kasqa.	(pičay 'to clean')
	papaqa č'iqin kas-kan.	(huñuy 'to gather together')
	manan hunt'aču kasqa.	(hunt'ay 'to refill')
2.a.	maytan ris-kanki?	mixuhmi. qanrí?
	nuqapis.	(siniman) (rainti-kuh) (iskuylata) (wasiyta)

iman kay?	mesan čayqa.
čahayri?	(punku - čahay)
(kay) (čahaykuna) (kaykuna) (čay)	(lapis - čay) (maĪkikuna - čahaykuna) (t'ikakuna - čaykuna) (liwru - kay)
kanču taytayki?	arí kanmi. manan kanču
mamaykirí?	
(wayqi) (pana) (ñaña) (warmi) (qusa) (wawa)	
ahata uxyasunču?	uxyasunyari.
siyaruta rantisahkuču? unuman risahču? iskuylata ripunqaču? paqarin tupasunču?	(rantiy) (riy) (ripuy) (tupay)
manan čaxrataqa Īank'asahču.	Īank'awahmari.
(qusqu - riy) (liči - usyay) (iskuyla - ripuy) (runasimi - yačay)	
b. siyarutan ranti-kusah.	nuqatah misk'ita.
martinmi kaniy.	(nuqa) manul.
kaypi tiyay.	(qan) čahaypi
kastiĪanuta yačayčis.	(qankuna) runasimita.
wakatan mičis-kayku.	(nuqayku) uwixata.
imatan ruwasunčis?	nuqa Īank'asah, qantah samanki.
imatan ruwanqaku? imatan ruwasahku? imatan ruwasunčis? imatan ruwankičis?	(pay liyiy, pay uyariy) (qan istudyay, qan Īank'ay) (qan samay, nuqa qilqay) (nuqa puñuy, pay istudyay)

kanču wawaykikuna?	arí kanmi. kinsan čuriy, iskaytah ususiy.
(wayqipana) (panatura) (uywa 'animal')	(huh wayqi, tawa pana) (pisqa tura, iskay ñaña) (pusah waka, pačax uwixa, huh kawal̄u)
imal̄atatah ruwankiri?	l̄ank'aniytah istudyaniytah iman.
	(siray, wayk'uy) (puskay, away) (istudyay, yačačiy) (rantiy, q"atuy)
wakatah hamus-kanman.	q"awaramusah má.
(alqu) wasita kaykus-kanman.	
(unu) mana kanmanču.	
(wawa) waqas-kanman.	
qulqitatah qunqas-kawah.	manan qunqaniyču.
(liwruy) apas-kawah.	(apay)
(kisu) suwa-kus-kawah.	(suwa-kuy)
(irqi) maqas-kawah.	(maqay)
hawataqa rit'is-kasqatáh.	čiqahta rit'is-kasqamá.
(paray) (čiriy) (rup"ayay) (wayray 'to be windy')	
c. maymantatah kankiri?	qusqumantan. qanrí?
nuqaqa limamantan.	(sikwani) (ayabiri 'Ayaviri') (pawkartambu 'Paucartambo') (huliyaka 'Juliaca')
(wankayu 'Huancayo') (wanuku 'Huánuco') (kaxamarka 'Cajamarca') (waras 'Huarás')	

iman sutiyki?	luwisatáh. qamparí?
nuqahqa pawlutáh. (manul) (santusa) (luwis) (isawil)	(rosita 'Rosita') (migel 'Miguel') (sabina 'Sabina') (santus 'Santos')
apil̄iduykiri?	kusiwamantáh (kal̄añawpa 'Callañaupa') (kusikuna) (pumaq"awa 'Pumaccahua') (qispi 'Quispe')
d. luwisatáh sutiyqá. (migel) (rosita) (santus) (pumaq"awa)	luwisan sutiyqa. (migel) (rosita) (santus) (pumaq"awa)
imatan ruwas-kanki?	imatatah ruwas-kankiri?
imatan munas-kanki?	(ima - munay)
iman sutiyki?	(ima - suti)
pin kanki?	(pi - kay)
maytan ris-kanki?	(may - riy)
maymantan hamus-kanki?	(may - hamuy)
maymantan kanki?	(may - kay)
maypin tiyanki?	(may - tiyay)
kapuliyta ranti-kuway.	imapahtahri?
runtuyta ranti-kuway.	(hayk'a)
huh runan mask"amus-kasunki.	(pi)
manan al̄inču kas-kaniy.	(imanan)
manan čaytaču niniy.	(mayqinta)
manan kunanqa l̄ank'asurahču.	(hayk'ahña)
rup"ayamunqatahmi. (q'uñiriy) (usariy) (paray) (kil̄ay)	arí rup"ayamunqan.

3.a. makiyta mahč"iru-kusah.	ičaqa al̄intayá mahč"i-kunki
(uya-up"ay 'wash') (uma - t'ahsay 'wash') (simi - muhč'iy 'wash') (čuxča 'hair'- ñahč'ay) 'comb')	(up"ay) (t'ahsay) (muhč'iy) (ñahč'ay)
kay patačapi tiyayu-kuy.	yusulpayki. qampis tiyayu-kuyá.
kay mixunačata (mixuy)	(mixuy)
kay ahačata (uxyay)	(uxyay)
kay kukačata (hal̄pay)	(hal̄pay)
kay siyaručata (pitay)	(pitay)
al̄iču tapuyu-kusayki.	tapuyu-kuwayá, imal̄ataču iča.
(bali-kuy) (suči-kuy 'send something') (ingaray 'send a message') (tapuy)	
haku yanapana-kusunčis.	yanapana-kusunčisyá, urpil̄áy.
(ayniy) (kamačiy) (rihsiy) (huñuy)	
ama maqana-kusunču.	arí. mil̄aymi maqana-kuyqa.
(k'amiy 'to insult') (čihni-kuy 'to hate') (p"iña-kuy 'to get angry') (yukay 'to fool')	
imatan q"awapa-kunki?	manan q"awapa-kuniyčú.
(rimay) (qičuy 'to take away') (siqay) (aypay 'to reach')	

imamantan kusi-kus-kanki?	qantáh kusi-čiwas-kankí.
(l̃aki-kuy 'to be sad')	(l̃aki-čiy)
(p"iña-kuy)	(p"iña-čiy)
(sinti-kuy 'to be angry')	(sinti-čiy)
(asi-kuy 'to laugh')	(asi-čiy)
ama l̃ul̃a-kuyču.	qampis ama l̃ul̃a-kuyču.
(qil̃a-kuy 'to be lazy)	
(manča-kuy 'to be afraid')	
(čansa-kuy 'to kid')	
(burla-kuy 'to make fun of')	
b. uyaytan up"a-kuyta munas-kaniy.	čahaypi up"ara-kamuy.
(maki - mahč"iy)	(mahč"iy)
(p'ača - t'ahsay)	(t'ahsay)
(čuxča - rutu-či-kuy 'to get a haircut')	(rutura-či-kuy)
(sapatu - al̃iča-čiy 'to have repaired')	(al̃ičara-čiy)
liwruykita apa-kapuy.	awiri, apa-kapusahyá.
(alquča - pusay)	
(punču - quči-kuy)	
(qulqi - kubray 'to collect')	
(asnu - qatiy)	
ñaču kartaykita časki-kampurankiña?	arí, ñan časki-kampuniyña.
(papa - al̃ay)	
(l̃ank'ana - tukuy)	
(pagu 'payment'- časkiy)	
(liwru - apay)	
imatan ruwas-kanki?	manan imatapis ruwaniyču.
imatan (munay)	manan imatapis (munay)
maytan (riy)	manan maytapas (riy)
pitan (mask"ay)	manan pitapis (mask"ay)
imatan (manča-kuy)	manan imatapis (manča-kuy)

yarqas-kasunkiču? (č'akiy) (čiriy) (rup"ariy) (nanay)	arí, yarqa-kuwas-kanmi.
maypitah karanki nahari, manatáh rikuykičú?	klasipin kas-karaniy uwixatan (mičiy) wasiypin (puñuy) almusaytan (mixuy) amiguywanmi (rimay)
imatan ruwas-kasahku, l̄uhsinaykikama?	mixunata mixus-kankičis. (kafiy - ruway) (wasi - pičay) (runasimi - yačay) (mixuna - wayk'uy)
maypin manulča kas-kan?	čahaypin hina puri-kača-kus-kan. čahaypin alquntin (p"away) čahay pampapin hina (muyuy) panatan (qatiy) irqikunatan (wahay)

Conversation

1. A. Hi!

B. Hi!

A. I saw you before but I was afraid to speak to you.

B. Oh, really?

A. Yes. What's your name?

B. My name is María. What's yours?

A. Víctor. It's funny (asina) that we haven't met, being neighbors.

B. Ha, ha! (axaxáy!) Don't make me laugh (asi-čiy), talking like that. Where are you heading now?

A. I'm going up to have some coffee. Would you like to have some with me?

B. Sure, why not . Let's go.

2. A. They say that there are pistacos in Peru. Have you heard about that?

B. Yes, I did. They say it's true. That's why sometimes (mayninqa) I am afraid myself. Don't you believe in them?

A. No, I don't. I think people lie, and the ignorant (mana ñawiyuh) ones believe it.

B. But believe it or not, even educated (ñawiyuh) people talk and write books about the pistacc.

A. Writers only make up stories (wil̄a-kuy) about the pistacos. But as you know they don't exist at all.

B. That's right. And those stories tell us about people's fears (manča-kuy) and those fears are very real to them.

A. Maybe so, I don't know. Now you almost scared me.

B. You see? Just ask yourself why a story should scare you, and think about our superstitions (kriyisqa) and other people's too.

Listening In

A. hakuču sinaman ri-kusunčis?

B. yastá. ičaqa huh čikanta suyaykuway.

A. manarahču alista-kuranki?

B. manarahmi. kunačal̄an alistayru-kusah. tiyaykapuway al̄iču, čaypi kafiypis kas-kan čaytawan tumaru-kus-kay.

A. yusulpayki, urpičáy. apurayyá mahč"iru-kuy.

B. arí, arí. sunk"ayta ima k'isuyru-kusah, ñahč'ayru-kunapis kas-karahtah. ñahč'ayki kas-kanču?

A. arí kas-kanmi. kayqa, wayqíy.

B ay, q"il̄imá ñahč'aykiqa kasqa!

A. maypin iskusaru kas-kan? hisp'ara-kamusah.

B. hisp'apa-kunal̄aykipahtahču kafiytapas tumanki! čahaypin kas-kan iskusaruqa. qanwanqa tayriyasunčá.

A. ñaču?

B. ñan. haku kunanqa, pisipaswanmi mana apura-kuspančisqa.

A. qulqita ima apa-kus-kankiču?

B. ay, qunqarus-kasqaniytáh, qanña yuya-rira-čiwanki! imawantah bulitutari ranti-kusunman?

A. nisparí. qulqinčis kahtinqa sipasl̄atawampis pusayu-kusunčis siniman tiyahmasinčispah.

B. warmimanta rimanal̄ayuh qanqa kas-kanki. haku l̄ukul̄a!

alistay	'to get ready'	ñahč'a	'comb'
apuray	'quickly; to hurry'	pisipay	'to miss, be late'
bulitu	'ticket'	q"il̄i	'dirty'
hisp'ay	'to urinate'	sunk"a	'beard'
iskusaru	'rest room'	tayriyay	'to be late'
k'isuy	'to shave'	yastá	'all right'
nisparí	'you are right'	yuya-ri-čiy	'to remind'

Dictation

ña ñak'ahmanta wil̃aykičisña, čaywampas mana ančataču sinuqa waki wakil̃anta. kanrahmi walihrah čaymanta rimanapahqa. ičapis hayk'ahñapis atispaqa wil̃apuyta tukupapusaykičis. kunanqa yanqal̃ata rima-kačarusah musq"asqa runa hina. qusqupin ñak'ah niyku čay ñak'a-kuh mana rikuna runata, tuta p'unčay runa q'ahčahta. čaywampas čay sunsu sunsul̃anyá, čay mančali mančalil̃an, q'ahča-kun čay supaypa wawan ñak'ahkunamantaqa, al̃in q"arinnin runaqa manatahyá. q"aripahqa manan imapis kanču sapal̃a purihtimpas. ninku suwakunas ñak'ahmanta pasa-či-kuspa purinkuman nispa, čaysi č'innihkunapi runata hap'ipa-kunku suwanankupah nispa. mistikunatah p'asñata kahtimpas warmita kahtimpas hap'ipa-kul̃ankutah, čayta manča-ri-kunku ñak'ahčá p"awayamuwas-kan nispa. ninkurahtah kampis wirasapal̃antas axl̃awančis nispa, tul̃u tul̃untaqa manas nispa. wayna sipasl̃antatah munankupas manatah maču payantaqa. asinamá čayqa riki. manan qusqul̃apiču ñak'ahqa kan, sinuqa kanmi huh laru l̃ahtakunapipas. limapiwampas kansi, čaypas čaypiqa p"istaku nispan sutiyasqaku. čaymanta bulibiya l̃ahtapipas kan, čaypiñatah ičaqa q"arisiri nisqaku. imarah mana kanču kay pačapi!

čaywampas	'even so'	misti	'mestizo'
č'innih	'quiet place'	musp"asqa	'crazy'
ičapis	'I hope...'	pača	'world'
maču	'old man'	pasa-či-kuy	'to pretend'
mančali	'scared person'	paya	'old woman'

p"istaku	'pistaco'	sutiyay	'to name, call'
q'ahčay	'to scare'	suwa	'thief'
q'ahčah	'fearful person'	tul̄u	'skinny'
q"arinnin	'strongest man'	waki	'part'
q"arisiri	'carisiri, pistaco'	walih	'a lot'
sinuqa	'but'	wirasapa	'fat person'
sunsu	'foolish'	yanqal̄ata	'meaningless, superficial'
supay	'devil'		

UNIT NINE

Dialogue

tutamantanta fransisku rixč'a-čin anastašuta.

F. rixc'a-ril̄ayña, yaw anastašu! maykamañan puñunki?

A. hay, wayqíy! ay, ñamá p'unčayña kasqa!.

F. timpukamačus puñuyman. tutal̄amantačá saya-ri-kuwah.

A. nuqari qil̄ačus kasqaniy kunankama kumpa-rayanaypah. kunačal̄an saya-rirqusah.

F. al̄intaču puñu-kuranki?

A. arí, kusatan aswan puñu-kusqaniy. musq"uyu-kus-kahtiy rixč'arqa-čiwanki.

F. imatatah musq"u-kus-kasqankiri?

A. imatas musq"u-kus-kasqaniypás! ansi, atuhtáh uwixayta ayqi-čiwas-kasqá, čaytatáh qatis-kasqaníy!

F. uwixa musq"u-kuyqa qul̄us kanman. warma munasqaykitah wixč'upusunkiman.

A. q"inča simiykiwantah rimas-kawah.

F. saqipusah nisqasunkin, riki?

A. pitah niranri?

F. rima-kusqal̄ankutan nuqapis uyariniy. wixč'upusuhtiykiqa huhtačá riki mask"aru-kuwas-kah.

A. mask"aru-kuymanyá riki. manačuri?

Dialogue Translation

Anastasio is wakened by Francisco in the morning.

F. Hey, Anastasio! Wake up! How long are you going to sleep?

A. Yes, buddy! Oh, it's already daybreak!

F. You shouldn't sleep so late. You should get up early.

A. I'm not lazy, just because I'm still in bed. I'll be up in a minute.

F. Have you slept well?

A. Yes, fortunately I slept very well. You woke me up when I was dreaming.

F. What were you dreaming about?

A. I don't know what I was dreaming about. Oh yes! A fox was taking my sheep away from me, so I was chasing it.

F. They say that dreaming about sheep may mean failure. Maybe your girl friend is going to leave you.

A. It must be your evil mind that makes you say that.

F. She said she was going to leave you, didn't she?

A. Who said that?

F. I only know what people say. But,if she left you, you could find somebody else, couldn't you?

A. Of course I could. Why not?

Grammar

Morphology

1. *Conditional* *-man*. For convenience *-man* is identified as a *conditional* suffix added to verbs. However, its occurrence is associated with a number of meanings, as follows:

a. A hortative meaning, often translatable by 'should': *hamunmanča mixuhqa.* 'He should come to eat.' *limataqa riymampasčá.* 'Perhaps I should go to Lima.' *qiĨa-kuymančus wayna runa.* 'A young man shouldn't be lazy.'

b. A meaning of possibility, often translateable by 'may, might, could': *yaqa tupasunmanmi paqarinqa.* 'We may meet tomorrow.' *yanapamuykimanyá riki.* 'Of course, I could help you.' *kunan p'unčay Ĩank'anayta tukuymančus, iča manačus.* 'I might finish my work today, or I might not.' (However, note also: *kunan p'unčay Ĩank'anayta tukusahčus iča manačus.* 'I might finish my work today or I might not.'

c. An implication that a certain condition or action would be realized, given the satisfaction of another condition. Translation often involves 'would': *papay ask"a kahtinqa,quyuykimanm qampahpis.* 'If I had a lot of potatoes, I would provide some for you too.' *muna-kuwaspaqa,manačá qunqawankimanču.* 'If you loved me you wouldn't forget me.' *Ĩank'a-ysimuwahtiykiqa, Ĩank'a-ysimuykimanm* 'If you helped me work I would help you work.'

d. With the meaning of possibility -man is often present in verb forms followed by the past tense form karan: mamayqa wasipis kas-kanman karan naha tutamantanqa. 'My mother might have been at home this morning, they say.' suyawankiman karan čayqa, kasaraswan karan. 'If you could have waited for me, you and I could have got married.' takihtiykiqa al̄ipas misk'ita quykiman karan. 'If you sang I could give you some candy.'

2. Hortative.-wah. The verb suffix -wah is severely restricted in distribution; it occurs only in verb forms used to address another person, though it conveys meanings similar to those of -man: čay l̄ank'anaykitaqa l̄ukul̄ačá tukuwah. 'You should finish your job quickly.' kasara-kuspaqa al̄inčá riki tiya-kuwahčis. 'After gettingmarried, you both could live well.' siyaruta munawahču? 'Would you like a cigarette?' manan qusqutaqa riwahču. 'You can't go to Cuzco.'

3. Distribution of -man and -wah. -man occurs immediately after verb person-markers. Note that, with -man, the form of the 1st person singular marker is reduced to -y:

mahč"ira-kamus-kayman	'I should be washing myself.'
*mahč"ira-kamus-kankiman	'You should be washing yourself.'
mahč"ira-kamus-kanman	'He should be washing himself.'
mahč"ira-kamus-kaykuman	'We (excl.) should be washing ourselves.'
mahč"ira-kamus-kasunman	'We (incl.) should be washing ourselves.'
*mahč"ira-kamus-kankičisman	'You-all should be washing yourselves.'
mahč"ira-kamus-kankuman	'They should be washing themselve

---

* These are rare since the forms mahč"ira-kamus-kawah and mahč"ira-kamus-kawahčis are ordinarily used to convey the

quykiman	'I could give you.'
quwankiman	'You could give me.'
quwanman	'He could give me.'
qusunkiman	'He could give you.'
quykikuman	'We could give you.'
quykičisman	'I (or we) could give you-all.'
quwankikuman	'You could give us.'
quwankičisman	'You-all could give me (or us).'
quwankuman	'They could give us (excl.)'
quwasunman	'They could give us (incl.)'
qusunkikuman	'They could give you.'
qusunkičisman	'He (or they) could give you-all.'

The sequence -sunman appears to have a common variant, -swan, with the same meaning: mačupixčuta risunman. alternates with mačupixčuta riswan. 'We should go to Machu Pichu.' The pluralizatio -čis can occur with both forms, but note the difference in distribut -sunčisman: mačupixčuta risunčisman.; -swančis: mačupixčuta riswanči

-wah occurs in place of the second person marker. The pluralization -čis may be added to it: kičuwataqa yačawahmá. 'You should know Quechua.'; kičuwataqa yačawahčismá. 'You-all should know Quechua.'

4. *-sqa*. The sequence *-sqa* occurs in a variety of grammatical circumstances. The student should note especially that it can be followed by either substantival or verbal person-reference suffixes, depending on the function of *-sqa* in the particular occurrence.

a. *Nominalizer*. The addition of the nominalizer *-sqa* to a verb stem builds a form which can function as an adjective: *wañusqa runa* 'dead man'. Such a derived form may also be a substantive, adding substantival person-reference suffixes and the usual relational suffixes: *ruwasqaykita apamuy.* 'Bring me what you have done.'; *qulqi manuwasqantan manučuwas-kan.* 'He's collecting the money that he loaned me.'

b. *Reportive past*. The addition of reportive past *-sqa* to a verb stem simply adds the meaning that the action was not under the conscious control of the *actor*, or that the experience was not in the conscious awareness of the *speaker* at the time it occurred. In such utterances the time of the action is ordinarily in the past, but *-sqa* replaces the element *-ra*, the normal indicator of past time. However, the reportive aspect of *-sqa* is a more subtle semantic characteristic, and the student should be especially sensitive to it. When this meaning is present the stem which includes *-sqa* is still a verb, so that person-reference suffixes which may follow are always taken from the verbal set. Note, however, that when third person is actor the usual *-n* is absent. This is a unique characteristic of forms with *-sqa*: *sumahmi kafiyqa kasqa.* 'The coffee was good, (I discovered).'; *manku q"apahwan mama uhl̃uwanqa titiqaqa qučumantas hamusqaku.* 'It is believed that Manco Capac and Mama Ocllo came from Titicaca Lake.'; *qayniwančaytahsi qusqumantaqa kutimpusqankí.* 'I've heard that you came back from Cuzco yesterday.'

Occasionally a form like *qusayki* 'I'll give you' will be rendered as *qusqayki*, but this is not a case of occurrence of either the nominalizer or the reportive past *-sqa* (see 6.12). The following uses of *-sqa* are distinctive: *lapista qusqayki.* 'I'm going to give you a pencil.'; *qusqayki lapista časki-kapunki.* 'You'll get back the pencil you gave him.'; *panayman lapista* qusqanki, iy? 'You have given a pencil to my sister, haven't you?

EXERCISES

1. unuta apamuy.'Bring water.' (waka - mičiy) (aha - rantiy) (papa - al̄ay) (kawal̄u - aysay)	manan apamuymanču.'I would rather not.' awiri, apamusahyá. 'Yes, I will.'
lapisniykita mañayuway. 'Lend me your pencil.' (siyaru - quy) (runtu - bindiy) (qulqi - manuy) (sara - rakiy)	manan mañaykimanču.'I would rather not.' awiri, mañayusaykiyá. 'Yes, I will.'
mixunačata mixuyu-kuwahču? 'Would you like to eat some food?' (aha - uxyay) (siyaru - pitay) (mansana - k"ačuy) (kafiy - tumay)	yusulpayki. mixuyusahyá 'Yes, I would.'
t'antata munawahčisču? 'Would you like some bread?' (qusqu - riy) (wasi - hamuy) (sara - rantiy) (čaxra - l̄ank'ay)	munaykumampasčá riki. 'Yes, we would perhaps like some.'
manas hamunmanču l̄ank'ahqa. 'He says he won't be able to come to work.' (riy - qusquta) (tukuy - l̄ank'ayta) (mixuy - mixunata) (tiyay - wasipi)	hamunmansi riki. imaraykutah manari hamunmanču? 'He ought to come. Why won't he come?'
manas wil̄asunkimanču sutintaqa. 'He says he won't tell you his name.' (yanapay - l̄ank'ayta) (pusay - siniman) (qupuy - liwruykita) (yača-čiy - kastil̄anuta)	wil̄awanmanmari. imaraykus manari wil̄awanmanču? 'He ought to tell me. Why does he say that he won't tell me?'

p'ačaytaqa t'ahsaru-kus-kaymančá karan.	čiqahta! t'ahsaru-kus-kawahčá karan.
'Well I ought to be washing my clothes.'	
(we incl.)	(we incl.)
(you)	(I)
(you all)	(we excl.)
(he)	(he)
(they)	(they)
(we excl.)	(you all)
(I)	(you)
yanapawankimanču?	yanapaykimampasčá riki.
'Could you help me?'	'Perhaps I could help you.'
(you all - me)	(we excl. - you)
(you all - us excl.)	(we excl. - you all)
(you - us excl.)	(I - you all)
(you - him)	(I - him)
(you - them)	(I - them)
(you all - him)	(we excl. - him)
(you all - them)	(we excl. - them)
(we incl. - her)	(we incl. - her)
(we incld. - them)	(we incl. - them)
runasimita yača-čiwaswanču?	yača-čiwasunmanyá riki.
'Do you think he could teach us Quechua?'	'Of course he could teach us.'
(he - us excl.)	(he - you all)
(he - me)	(he - you)
(they - me)	(they - you)
(they - me)	(they - you)
(they - us excl.)	(they - you all)
(they - us incl.)	(they - us incl.)
(they - him)	(they - him)
(they - them)	(they - them)
(he - her)	(he - her)
(he - them)	(he - them)

2.a. wañusqa runan čahaypi kas-kasqa.	pitah čay wañusqa runari kanman?
(mačay)	
(unquy)	
(k'iriy)	
(yarqay)	
(sayk'uy)	

imatan ruwarus-kayman?	mahč"isqa papata wayk'urus-kay. (t'ahsay - p"ača - č'aki-čiy) (qarpay - caxra - yapuy) (axl̃ay - sara - waqayčay) (q"il̃ičay -wasi - pičay) (q'uñiy - aha - uxyay)
čiričá čay ahaqa. (rup"a - mixuna) (hanku - unu) (q"il̃i - p'uku) (q"ul̃a - kapuli) (api - l̃ant'a)	manan čiriču. q'uñisqan. (čiriyay) (t'impuy) (mahč"iy) (puquy) (č'akiy)
al̃inču ruwasqay? (l̃ank'ay) (rimay) (wayk'uy) (qilqay) (t'ahsay)	manan al̃inču ruwasqaykiqa.
maymi čay mañasqay qina? (quy - liwru) (manuy - qulqi) (hap'i-či-kuy - karta) (saqiy - alqu)	ima qina mañawasqayki?
imatan kunan ruwasunčis? (we excl.) (I) (you) (you all) (they) (he)	l̃ank'asqančistayá tukupusunčis. (you all) (you) (I) (we excl.) (they) (he)
yuyas-kankiču nisqasunkita?	arí, yuyas-kanin niwasqantaqa.
(you all)....(he - you all)	(we excl.)....(he - us excl.)
(you all)....(they - you all)	(we excl.)....(they - us excl.)
(you)........(I - you)	(I)...........(you - me)
(you)........(we excl. - you)	(I)...........(you all - me)
(he).........(you - him)	(he).........(I - him)
(they).......(you all - them)	(they)........(we excl. - them)
(they).......(they - them)	(they)........(they - them)
(they).......(they - me)	(they)........(they - you)
(they).......(we incl. - them)	(they)........(we incl. - them)

b. imatatah musq"uyniykipiri ruwas-kasqanki?	uwixatan činka-čisqaniy. (qusquta - riy) (ñak'ahwan - tupay) (mamayta - rikuy) (qanwan - rimas-kay)
imatan luwisača ruwas-kasqa?	kafiytan uxyas-kasqa. (almusay - mixuy) (punku - wisq'ay) (liwru - liyiy) (mixuna - wayk'uy)
maypis tiyasqaku paykunari? (l̄ank'ay) (puñuy) (yača-čiy) (tupay)	qusqupis tiyasqaku. (lima) (util) (san markus unibersidad) (kal̄i)
č'isi mačayusqaniy. (we excl.) (we incl.) (he) (they) (you) (you all)	maypitah mačayusqankiri? (you all) (we incl.) (he) (they) (I) (we excl.)
al̄pataqa qusqasunkičistahsí? (he - you) (you - him) (you - them) (you all - them) (they - them) (they - him) (he - him) (he - them)	arí, quwarankun. (he - me) (I - him) (I - them) (we excl. - them) (they - them) (they - him) (he - him) (he - them)
wasitaqa saqiwasqančistahsí? (he - us excl.) (they - us excl.) (they - me) (he - me) (he - us incl.)	as, saqiwasqančissi. (he - you all) (they - you all) (they - you) (he - you) (he - us incl.)

READING

Mateo tells Guillermo about Lima.

G. maypitah kamuranki k"aytukuy unayri?

M. limapin kamuraniy, wayqíy.

G. imaynapitah limakamari čayaranki?

M. l̄ahtamasinčis luwismi pusawaran yukawaspa tinkul̄arah kas-kahti

G. imaynatah lima l̄ahtari kasqa? wil̄a-riwayá!

M. mana čanin hatunmi kasqa. suniy suniymi kal̄ikunapis čuta-kusqa mana tuku-ri-kuyniyuh. t'ikakunapis sač'akunapis kaynihpi čaynihpi wiñasqa. wasikunapis hatučačah, waki wakinqa turimantawampis aswan hatun. sisi hinarahmi runapis awtupis waxwasqa. ay, manan č'isiyahpas wil̄ayta tukuykimanču.

G. čiriču kasqa, iča q'uñiču?

M. nisutan čirisqa invierno nisqanku uxupi. yaqa mayu kil̄amanta nuwimbrikaman pača p"uyul̄a l̄ut'asqa limataqa, mana ni intipas rixu-risqaču čay kil̄akunapiqa. disimbrimanta awrilkamañatahmi ičaqa sinčitañatah rup"asqa, hinaspa čay kil̄akunapiqa č'ax silu, intipas k'arahta rup"ayamun sapa p'unčay. čaymi čay verano nisqanku. manan parasqačuqa watantimpipas, manan rit'ipas ni čixčipas kasqaču.

G. urqukunari kasqaču?

M. arí, kasqatáh. intih siqamunan larumantan muyuykamus-kan ranra q'ara puka urqukuna. aquy t'iyul̄an muyu-ris-kan limah pata patantaqa.

G. lamar qučah patal̄ampiñatahsi limaqá! hinaču kasqa?

M. arí, hinan kasqa. intih haykupunan larumanqa lamarl̄añan mast'a-ri-kus-kasqa, asul pampa mana tuku-ri-kuyniyuh. aswan čahaynihpiqa unuwan siluwampis tarpapuna-kus-kasqakuñan.

G. kutipuspaykiqa pusapuwankiman. nuqapis lima rikuyta munanin.

M. rikunapahqa munayčayá, čaypas ask"a qulqipahmi limapi tiyayqa. mana qulqiyki kahtinqa yarqaypičá wañuwah.

G. l̄ank'apa-kuymanyá riki.

M. manan l̄ank'anapis p"asiltaču tari-kun, wayqíy. mana čaninmi runa l̄imp'amun hawal̄ahtakunamanta.

UNIT TEN

Dialogue

huh sipas tiyanta yanapan wayk'uyta čaxra l̄ank'ahkunapah.

G. wayk'ura-ysisqaykiču, tiyáy?

A. hamuyá, ususíy. al̄iču yanaparu-kuwanki. čaxra-či-kunin, čaypahmi birinday ruwana kas-kan.

G. rikičá. manaču pipas wayk'u-ri-ysi-kuhkuna kan?

A. manan. munahninčis mamakunapis čayrahčá hamunqaku. askamamá timpuyaramus-kampis.

G. usq"a-ri-či-kunačá kanman. iman ruwana kas-kan?

A. papata bundarapu-was-kay al̄iču. čay sul̄k'a ñañaykipuwan yanapa-rina-kuapa ruwarquyčis.

G. čay, mamitáy. nuqaykuña ruwa-ri-ysina-kusahku imakunatawampis.

A. taytayki tiyuyki l̄ank'a-ysih ripu-waranču, al̄iču?

G. arí, rinkutáh turačaypuwán. mamaypis hamusah nis-karanmi yanapa-riwahninčis.

A. al̄inmi č"aynaqa. nispaqa paypuwan birindayta ahata ima apa-rira-ysi-či-kusah l̄ank'ahkunapah.

G. hayk'atah runari kas-kankutah?

A. imaynačá kampis. tiyuykiqa niranmi yaqa iskay čunka runan mink'ayniy kanqa nispa.

Dialogue Translation

A girl and her aunt prepare food for workers in the field.

G. Shall I help you cook, aunt?

A. Come then, niece. Please help me. I'm having the field worked and that's why a meal has to be prepared.

G. Of course. Isn't there anyone to help cook.

A. No. But some ladies will be coming soon to help. And it's getting late fast.

G. We'll have to hurry. What is there to do?

A. Peel the potatoes please. You and your little sister can help each other do it.

G. Good, aunt. We'll do together whatever has to be done.

A. Has your father gone to work with your uncle? I hope so.

G. Yes. My little brother went along too. My mother said she would come to help us too.

A. That's good. In that case she and I will carry the food and the chicha to the workers together.

G. But how many men are there?

A. I don't know. Your uncle said there would be about twenty helpers.

Grammar

Syntax

Restricted auxiliaries, one-syllable. We suggest that, before continuing, the student review earlier charts on pages 6.10 and 7.10, and the material explaining them, as well as the discussion of phrase strcture and unrestricted auxiliaries beginning on page 8.13, since the meaning, function, and distribution of restricted auxiliaries is best understood in relation to these other aspects of the grammar. In this unit we treat only restricted auxiliaries of one syllable.

-ri, -ysi, -či, and -wa are one-syllable auxiliary verb roots which do not combine freely with all verbs. Each has its distinctive distribution, but some have characteristics in common. In certain respects the restricted auxiliaries also resemble the unrestricted auxiliaries.

Like the unrestricted auxiliaries, -ri, -ysi, -či, and -wa may be added to contentive verbs to form pendant stems, or may be added to pendant stems which already contain other auxiliaries to form still longer pendant stems. Of course, these pendant stems may add a variety of suffixes. The rule of accent which applies to pendant phrases (see 8.14) applies also to those which contain restricted auxiliaries.

The three restricted auxiliaries -ri, -ysi, and -či have as a group the following characteristics:

a. If two or all three occur in a pendant phrase their order generally is *-ri* . . . *-ysi* . . . *-či*: *kunan l̃ank'a-ri-ysimuwankimanču?* 'Can you help me to work now?' *ninata hap'i-ri-čis-kanki.* 'You'll be lighting the fire.' *ñañaywanña wayk'u-ysi-či-kusah.* 'I'll have my sister help me to cook.' *čaxrataqa wasimasinčiswan ruwa-ri-ysi-či-kusun.* 'We'll have our neighbors help work the fields.'

Note however the rarely found order *-či* . . . *-ysi* in *yača-či-ysina-kusunčis.* 'Let's help teach each other.'

b. These auxiliaries always precede any unrestricted auxiliary which may occur in the same pendant phrase: *haku yanapa-ri-kusun.* 'Let's start helping him (or them).' *birindayta mixu-ysi-kunki.* 'You'll eat lunch with them.' *ahata qu-či-kunqa.* '(Tell him) he must ask for chicha.' *čuxčaykita rutu-či-kamuy.* 'Go and have your hair cut.' *paypuwan rumitaqa asta-ri-ysi-či-kamusahku*. 'With him helping too, we (excl.) will transport the stones together.'

c. Generally, the non-directional modals may precede or follow these auxiliaries in the pendant phrase, with certain limitations. The augmentative and hortative modals freely precede or follow *-ri* and *-ysi*, but only precede *-či*. The reciprocal modal precedes or follows these auxiliaries, except that the order *-na-ysi* does not occur. The repetitive modal is found before or after these auxiliaries. The use of the unrestricted auxiliary *-ku* is required in phrases which contain

-na or *-pa*, respectively reciprocal and repetitive, except that the sequences *-pa-ysi*, *-pa-či*, *-pa-ri*, and *-na-či* may occur without *-ku*: *čay ruwanata tukupa-ysipunki.* 'You'll help him finish that task.' *siyaruta pitaspaykin, siyaruta munapa-čiwanki.* 'Since you're smoking, you make me want to smoke.' *haku yarq"ata pičapa-risunčis.* 'Let's clean the ditch again.' *pitatah puri-ysipa-kamurankiri?* 'Whom did you accompany (on his trip)?' *wawačayqa ñan saya-ripa-kamus-kanña.* 'My baby is already trying to stand up.' *kornelpin runasimita yača-čipa-kus-kaniy.* 'I'm teaching Quechua for Cornell.' *paykunapural̄an wahana-ri-kunku* 'They're just calling each other to get together.' *amiguywan rihsina-čimusayki.* 'I'll introduce you to my friend.' *rampa-rina-kusunču*? 'Shall we go along holding hands?' *pasahpis l̄ank'a-ysina-kul̄ančismi, riki?* We always help each other at work. Right?' *čay irqikunaqa waqa-čina-kus-kankun.* 'Those youngsters are making each other cry.'

d. The two-form non-directional modals, that is *-yKu* ~ *-yKa*, augmentative, and *-rQu* ~ *-rQa*, hortative, occur in the second form when they precede these auxiliaries, except that free variation exists between *-yKu* and *-yKa* before *-ysi*. Thus, these auxiliaries 'control' these modals in the same way as the controlling suffixes *-mu* and *-pu* (See 6.14). As explained in *c* above, the augmentative and hortative modals may follow *-ri* or *-ysi*, in which case this control does not operate and the modals appear in the first forms *-yKu* and *-rQu*: *wasi uxuman* *apaya-riyčis čay kusaskunata.* 'Just go ahead and take those things into the house.' *tiyuykipah ahačata apa-riyunki.* 'You'll be taking a little chicha for your uncle.' *q'asurqa-riyman čay alquta.* 'I should beat that dog.' *papata al̄a-rirus-kasah.* 'I'll be digging the potatoes.' *wawata mixuya-činqa.* '(Tell him) he has to feed the baby.' *ahata ima ahara-čisah.* 'I'll have some chicha made too.' *čay wasitaqa t"uñiyara-čipurankun.* 'I see that they really destroyed that house.' *abogadohta haykuya-ysisaykiču?* 'Do you want me to go with you into the lawyer's office?' *siñurkurata niyu-ysisaykiču* 'Do you want me to go with you to talk with the priest?' *hayku-ysiyuwayá kasakuraltaqa.* 'Go with me into the priests residence.' *payña l̄ank'ara-ysisunki.* 'Now he'll help you work.' *l̄ank'a-ysiru-kusahpasyá qasis-kaniytah čayqa.* 'All right, since I'm free, I'll help him work.' *watayara-ysisah wakakunata.* 'Don't worry, I'll help to tie the cows.' *ruwanaykita ruwayu-ysirusaykiču?* 'Do you want me to help you to do your work?'

e. Directional modals occurring in the same phrase always follow these auxiliaries: *hakuču tusuhta q"awa-ri-kamusun.* 'Let's go look at the dancers.' *p"away wakata qatira-ysimpunki.* 'Go and help him bring in the cows.' *manan imatapas uyari-čiwanču* 'He hasn't told me anything about that.' *kartata apa-čimurasunkiču* 'Did he send you the letters? *čay irqikuna uwixata miči-ri-ysimuwančunku.* 'Tell those boys to help me herd the sheep.'

In the following paragraphs we discuss the meanings of all the one-syllable auxiliaries, and the distribution of *-wa* not considered above.

1. *Inchoative, -ri*. The meaning is that the actor initiates the action. Infrequently this auxiliary can be repeated within the phrase for extra emphasis: *wakata q"awa-rimuy.* 'Go and have a look at the cow.' *kapulita č'unqa-ri-kuy.* 'Feel free to eat some cherries.' *kačita haywa-ri-kamuway al̄ču.* 'Please pass the salt.' *p"away uwixata q"awa-ri-rimunki.* 'Run and have a look at the sheep.'

2. *Assistive, -ysi*. The meaning is that the actor accompanies someone else or assists him in carrying out the action: *l̄ank'a-ysisaykiču?* 'Shall I help you work?' *hakuyá ruwa-ysina-kusunčis.* 'Well, let's work together.' *qusquta rira-ysiway.* 'Travel with me to Cuzco.' *hawayčayki puñu-ysisunki.* 'Your little nephew will spend the night with you.'

3. *Causative, -či*. The meaning is that the actor causes someone else to do the action. Occurrences of non-directional modals after *-či* are possible (see *c* above) but rare; examples found contain only *-pa* or *-na*: *manulčawanña wil̄a-čimusayki hampunaymantaqa.* 'I'll have Manuelito let you know about my return.' *mink'aywanmi l̄ank'a-čimusah čaxrayta.* 'I'll have the field worked by some peones.' *ama waqa-čina-kuyčisču.* 'Don't make each other cry.' *haku wasiyta, hinaspa taytaywan*

rihsina-čimusayki. 'Let's go to my house and I'll introduce you to my father.' *mixunan miľapa-čiwan.* 'The food gives me no appetite.' *siyaruta pitaspaykin, siyaruta munapa-čiwanki.* 'When you smoke cigarette you make me want one.' *kornelpin runasimita yača-čipa-kus-kaniy.* 'I'm teaching Quechua for Cornell.'

Repetition of *-či* within the phrase is also possible but rare: *čuxčaykita rutu-či-či-kamuy.* 'Go and have your hair cut.'

4. *Injunctive, -wa.* The distribution of the auxiliary *-wa* matches almost exactly that of the directional modal *-wa*, and the two are mutually exclusive. Furthermore this auxiliary cannot be repeated in the phrase. Use of the auxiliary *-wa* means that the speaker is insisting on the action to be performed by the person addressed or a third person, so that it occurs most frequently between familiars or in the speech of someone giving orders. In combination with a preceding benefactive modal *-pu* the meaning is more gentle and supplicative. Thus, only 2nd or 3rd person suffixes follow this auxiliary. like the modal *-wa*, this auxiliary is preceded in the phrase by the directional modals *-mu* and *-pu*, and it is followed by the injunctive modal *-ču*, but unlike the modal *-wa*, it is mutually exclusive with the modal *-su*. Like the modal the auxiliary may take position either before or after the sequence *-s-ka-*. As in the case of other auxiliaries, *-wa* is

always preceded by a hyphen in the text, so that there is a contrast in writing that corresponds with the distinction in meaning between the auxiliary *-wa* and the modal *-wa*: Note *-wa* auxiliary in *čay taytačaman ahata haywa-ri-way, č'akisqačá kas-kan*. 'Hand some chicha to that man. He must be thirsty.' but *-wa* modal in *ahata haywa-riway. č'akiwas-kanmi.* 'Serve me some chicha. I'm thirsty.' Similarly: *husiyča alqutawan pusa-wanqa uwixa miči-ysihnimpah.* 'Let José take the dog too, to help him herd the sheep.' but *husiyčan čínčiruta pusawanqa.* 'José will take me to Chinchero.' Other examples containing the auxiliary are: *čay uwixata karuman qati-way.* 'Drive those sheep far away.' *al̄il̄anču kapu-was-kanki, mamitáy?* 'Are you well, little mother?' *iskayni,kičis qusquta ri-wayčis.* 'Both of you go to Cuzco.' *ñawpa-ri-was-kayčis, nuqaqa q"ipataña hamus-kasah.* 'You-all go first. I'll come later.' *yaw, irqi, mixu-ysi-kamu-was-kay paykunata.* 'Hey, boy, you go and eat with them.' *qulqi činka-čisqaykita mask"a-wanki tarinaykikama.* 'You go and search for the money you've lost until you find it.' *yaw, irqikuna, makil̄ata uwixata miči-wankičis.* 'Hey, children, you had better take good care of the sheep.' *tiyas-kal̄a-wanki, ama kuyu-rispa.* 'You had better just sit down, without moving.' *yaw taytáy, al̄iču runayta ruwa-ri-ysi-kampu-was kanki.* 'Hey you, you had better be helping my husband.' *čay p'asña mixunata wayk'u-wanqa.* 'That girl had better prepare the meal.' *runakuna samapuspaqa* wasi uxuman hayku-wanqaku. 'After the men rest, have them go into the house.' l̄ank'as-kal̄a-wanqaku ama ripu-wanqakurahču. 'Let them keep on working. Don't let them go yet.' čay maña-kusqanku hiramintakunata kuti-čipu-wanqaku duyñunman. 'Let them return to their owners those tools they borrowed.' bixturčata niy, alquta waha-rimu-wačun mixuna qaranapah. 'Tell Victor he should call the dog in order to feed him.' čay mana al̄in ruwasqankuta al̄ičapamu-wačunku. 'Let them go and fix up that work they did badly. čay irqi l̄ank'ah wakata mixura-čimu-was-kačun yapuh rinapah. 'Have that boy go and feed the oxen so they can go and plow.'

EXERCISES

1.a. wakata q"awa-rimuy.	kunačal̄an q"awa-riramusah.

(uwixa)-----------
-------(huñuy)
(l̄ant'a)----------
---------(pal̄ay)
(t'ika)-----------
-------(qarpay)

kapulita č'unqa-ri-kuy.	qampis č'unqa-ri-kuyá.

(wayk'u - hayway)
(mut'i - mixuy)
(hank'a - k'utuy)
(mansana - k"ačuy)
(kula - uxyay)

b.. l̄ank'a-ysisaykiču	l̄ank'ara-ysiwayá al̄iču.

(wayk'uy)
(t'ahsay)
(mahč"iy)
(tarpuy)
(ruway)

hakuyá ruwa-ri-ysina-kusunčis.	arí, ruwa-ysinaru-kusunčisyá.

(ayniy)
(l̄ank'ay)
(waykay)
(yanapay)
(wayk'uy)

piwantah mixunatari apasahku?	nuqayá apa-ysisqayki.

(lima - riy)
(mal̄ki - wit'uy)
(waka - ñak'ay)
(papa - al̄ay)
(l̄ank'ana - tukupay)

c. kartataču apa-čis-kanki?	ari, kartatan apa-čis-kaniy.

(runasimi - yačay)
(unu - t'impuy)
(aha - q'uñiy)
(č'uñu - čul̄uy)
(sara - č'akiy)

ama waqa-čina-kuyčisču.	paytáh waqa-čiwas-kán.
(p"iña-)	
(sinti-)	
(l̄akiy)	
(yačay)	
(asiy)	
čuxčaytan rutu-či-kuyta munaniy.	pelukerowan rutura-či-kamuy.
(sapatu - ruway)	(sapatero)
(pul̄ira - siray)	(kosturera)
(qurana - takay)	(hiriru)
(punču - away)	(awah sipas)
(nanah makiy - hampiy)	(hampih)
pin rihsina-čirasunki čay runawan?	paymi rihsina-čiwan.
(munay - sipas)	
(tinkuy - wayna)	
(maqay - maht'a)	
(k'amiy - warmi)	
(kixay - misti)	
čahay runan kukata munapa-čiwan.	nuqataqa manan munapa-čiwanču.
mixunan (mil̄a-)	
cahay alqun (manča-)	
kay l̄ank'anan (qil̄a-)	
musq"uyniymi (musp"ay)	
unuqa hisp'aytan (atiy)	
d. paqarin čaxrata yapura-ysimuwankimanču?	yapu-ri-ysiramusaykiyá.
(sara - hal̄may)	
(papa - aysay)	
(hawas - tarpuy)	
(lisas - al̄ay)	
(siwara - kal̄čay)	
ninata hap'i-ri-čis-kay.	kunačal̄an hap'i-rira-čisah.
(unu - q'uñiy)	
(liči - t'impuy)	
(l̄ant'a - č'akiy)	
(čixči - q'ustiy)	
(mixuna - čiriyay)	

hakuču rantïh.	hakuyá. ñañančispuwan ima ranti-ri-ysi-ci-kamusun.
(al̄ay) (miciy) (t'ahsay) (wayk'uy) (ahay)	
maqarqa-riykimantah.	imamantatah maqarqa-riwankimanri?
(sahmay) (hayt'ay) (q'asuy) (p'anay) (k'amiy)	
haku papata al̄a-rirus-kasun.	al̄a-rirqus-kasunčisyá.
(hawas - t'ihway) (ayca - kučuy) (sara - muč"ay) (p'uku - mahč"iy) (puñuna - mast'ay)	
čaxrata l̄ank'ara-či-kuyman nis-kanin.	al̄inyá riki l̄ank'ara-či-kunki cayqa.
(aha - ahay) (k"uči - ñak'ay) (l̄ixl̄a - away) (wasi - wasičay) (punku - ruway)	
alquta mixuya-činki.	nuqaña mixuyara-čisah.
(wawa - puñuy) (irqi - p'ača-) (mixuna - čayay) (unu - q'uñiy) (kisu - č'akiy)	
2.a. l̄ukul̄a wayk'u-way.	manan wayk'uymanču.
(l̄ank'ay) (riy) (puriy) (mixuy) (ruway)	

pitah čincirutari pusasunki?	husiyčan pusawanqa.
(liwru - quy) (unu - apamuy) (čaxra - l̄ank'a-ysiy) (aymara - yača-čiy) (wayk'uy - yanapay)	
imatan pusanqa husiyča?	alquta pusa-wačun.
(may - riy) (ima - mičiy) (pi - l̄ank'a-ysiy) (ima - away) (pi - yača-čiy)	(iskuyla) (k"uči) (taytan) (warak'a) (wayqin)
čay taytaman ahata haywa-ri-way.	nuqamampis haywa-riway.
(mixuna - qarayuy) (kuka - quyuy) (papa - rakiyuy) (sara - binkiyuy) (kapuli - t'aqayuy)	
piwanmi purimu-waranki?	amiguywanmi purimuraniy.
maypin (kay)	tiyuypapin ------------
pitan (tiyapa-kuy)	huh wiraqučatan --------
maypin uwixata (činka-čiy)	urqupi mičis-kaspan --------
imatan mana l̄ank'ayta (tukuy)	sayk'uspan mana --------
imaraykun mana iskuylata (ripuy)	l̄ank'anay kahtinmi mana----
b. papata bundarapu-was-kay al̄iču.	awiri. bunda-rirapus-kasayki
(waka - č'away) (sara - muč"ay) (quwi - sipiy) (nina - hap'i-čiy) (p'uku - mahč"i-ysiy)	
al̄iču unuta aparampu-way.	awiri. aparqamusahyá.
(qusay - l̄ank'a-ysiy) (warmiy - wayk'u-ysiy) (papa - al̄a-ysiy) (waka - qatiy) (t'anta - rantiy)	

READING

Life in the country.

hawal̄ahtapiqa tutal̄amantan runa saya-riyku. wal̄pa waqaytaqa ña rixč'amus-kaykuña, pičíw pičíw nimuhtintah hatarimuyku pača. warmi ñawpahta hatarinku manarah pača paqa-riyta, hinaspa unuman ri-kunku asp"i asp"il̄atarah, karupirahtah puxyupis, kutiramuspatah ninata hap'i-či-kunku wayk'uy qal̄arinankupah. hina q"ipanmantah q"ari hatarimunku, hinaspa tutapanku runa mink'a-kuhpas imakuna yača-rihpas, utah l̄ank'ahpas mixuykuna muyu-rihpas.kutirampunankupa ña listuña suyan unuq'uñiña kaspapas almusayña kaspapas.warmakunapi ña čaypahqa saya-rirqamunkuña. urquh hawampi inti karus-kahtintah almusarqunku l̄apanku huh nisqa. almusaykuspatah q"ari q"arinqa l̄ank'ah puri-rinku čaxra-či-kuh rispapas, sapal̄ankuña l̄ank'amunanku kahtimpas, huhkuna čaxrapa-kuh rispapas. irqi irqintah uywantin pasanku kamputa quqawunkuta apa-ri-kuspa čawpi p'unčay yarqahtin mixunankupah. mamakunaqa kurah sipaskunapis wasipi q"ipa-kunku awaspa puskaspa, wasi q"awanantin ima. sipaskunaqa qusqunku q"iswanku ima kampis imačakunapis ranti-kača-ri-kuh. čaxra-či-kunku čaytah warmikunaqa birindayta wayk'unku, čaytatah l̄ank'ahkunapah apanku hurk'antinta dusi t'ixsuyta. tayriyaykuytaqa l̄uy kutimpunku wasita. čay karu purihkunaqa tutaya-či-kamunkurah kampis intiwan čawpi ñampi hayku-či-kuspa. sinay q"ipataqa al̄in č'isinčata hina l̄uy puñu-kapunku paqaristinkama.

UNIT ELEVEN: DIALOGUE

pančača mariyanuwan tupanku qusqupi.

M. qusqumurankiču, pančita?

P. arí, turáy. qusqumuranin sawaru kahtin.

M. al̄inyá riki, panačáy. hakuyá, ahata kačarampusayki.

P. ay, yusulpayki! hakupasyá.

M. hakučis uma kal̄i aha wasita. čaypin aha kusal̄aña.

P. qanqa yačas-kankičá riki sapa kutil̄an p'asñakunata pusaspayki.

M. amatahyá čaytaqa niruwaytahču, pančita. qanl̄atapunin muna-kuyki. qanl̄apiñamá tuta p'unčay yuya-pasasqaypas.

P. musp"as-kankičá č"ayna rima-payawanaykipahqa.

M. upal̄al̄ayña. kayqa aha. sumahta uxyaru-kusunčis tupasqančista.

P. "čaymantaqa pahta manaña tupaswanñaču, pahta manaña tinkuswanñaču," nispa iy?

M. riki, riki. salurča, pančita!

P. salurča, mariyanu! ay, mačarapusahpasčá, turáy!

M. imanantah čayri! mačaru-kuspapis mačaru-kusunmantahčá riki.

P. alqamaričus taytayqa, quriqunqačus mamayqa, mana piñiyuh mana mayniyuh wixč'u-yparisqa purinaypah.

M. imamantatah waqankiri? wiqiyki suru-rimuhtinmi nuqatapis l̄aki-nayawan.

P. pis mana waqanmanču, pis mana l̄akinmanču, tristi bidanta yuya yuya-rispa, warma wiqinta hič'a hič'a-rispa.

M. čaykunamantačus yuya-ymanayman. sinti-kapusahmi sinčinkama waqahtiykiqa, awir.

P. ama lirq'u-nrayayñaču. al̄ipas kay takičata takirapusayki:
"maymi maymi čay muna-kuyčayki,
maymi maymi čay wayl̄u-kuyčayki
qaqal̄awančus rumil̄awančus ñit'irqa-čipunki,
mayul̄awančus wayral̄awančus aparqa-čipunki."

Dialogue Translation

Panchita and Mariano meet in Cuzco.

M. You've come to Cuzco, Panchita?

P. Yes, my brother. I came because it's Saturday.

M. Good, little sister. Let's go then. I'll invite you to have some chicha.

P. Oh, thank you! Let's go then.

M. Let's go to the chicheria on Uma Street. There's good chicha there.

P. Well you surely know about that, since you're always taking girls there.

M. But don't say that to me, Panchita. I love only you. I think only of you, night and day.

P. You must be crazy, talking to me that way.

M. Be quiet now. Have some chicha. Let's drink to our meeting with pleasure.

P. "For we may not meet again, nor see each other anymore," as they say, right?

M. Right, Right. Your health, Panchita.

P. Your health, Mariano. Oh, brother, maybe I'll get drunk.

M. What's the difference. If we get drunk, so we get drunk.

P. (weeping and talking to herself) "My father is the condor, my mother is the eagle, and I must wander, with no one to turn to."

M. What are you crying about? When your tears flow, I want to weep too.

P. Who wouldn't weep? Who wouldn't moan, remembering her sad life, weeping tender tears.

M. Why on earth are you talking about those things. I'm going to get mad if you cry so much.

P. Don't look at me with such angry eyes. I'm going to sing you a little song:

"Where, where is your love?
"Where, where is your affection?
"Perhaps you buried them under rock, or under stone.
"Perhaps on the river or on the wind you made them float away."

Grammar

Syntax. The two-syllable restricted auxiliaries are shown on the following chart:

1	2	3	4
-pata	-paya		
	-pasa -ymana	-raya	-naya
-tiya	-ypari		

The order shown is probably most frequent but not entirely rigid: for example, *-naya* sometimes precedes *-raya*; *-raya* sometimes precedes *-paya*, *-pasa*, or *-ymana*, though it never precedes *-pata*, *-tiya*, or *-ypari*. As shown, *-pata* may be followed by *-paya*, and *-tiya* may be followed by *-ypari*, but neither may occur at all with *-pasa* or *-ymana*.

-naya in order 4 and *-raya* in order 3 convey meanings which tend to be expressed by verbs in English, but the auxiliaries of orders 1 and 2 are best translated by English adverbs. Thus these auxiliaries generally modify the meaning of a verb in ways expressed in English by certain modal verbs and certain adverbs.

The two-syllable auxiliaries have in common the characteristic that with rare exceptions they occur before other auxiliaries, restricted or unrestricted, and before any modals, directional or non-directional, which may occur in the phrase. The major exceptions is that *-naya* may be preceded, as well as followed, by *-ri*, *-ysi*, and *-či* among the auxiliaries, as well as *-pa* and *-na* among the non-directional modals. In the descriptions below no labels are given to the two-syllable auxiliaries, since a simple translation is ordinarily possible. The order of presentation here does not correspond with order of occurrence in the phrase but is based on pedagogical considerations.

1. *-naya* means to want to desire. Observe that it can be added to stems such as *aha* and *runa* which otherwise appear only as substantives, as well as to easily recognized verb or ambivalent stems: *mixu-nayawas-kanmi.* 'It's making me hungry.' *imamantatah waqa-nayas-kasunkiri?* 'What makes you feel like crying?' *para-naya-rimus-kanmi.* 'It's threatening to rain at any moment.' *čay runaqa aha-naya-či-kus-kanmi.* 'That man wants to drink chicha.' *čay runaqaruna-naya-či-kus-kal̄anmi, caymi huhwampis huhwampis hučataris-kal̄an.* 'That man likes to fight all the time; that's why he picks fights with this person and that person.' *pita-nayawas-kanmi.* 'It's making me feel like smoking.'

In the following examples *-naya* appears in its optional position after the auxiliaries *-ri*, *-ysi*, *-či*, and after the non-directional modals *-pa* and *-na*: *rup"a-ri-nayawas-kanmi.* 'I feel like I'm coming down with fever.' *l̄ank'a-ysi-nayawas-kanmi. l̄ank'a-ri-ysisqaykiču?* 'I feel like working with you. Do you want me to help you?' *imapahmi waqa-paya-činki čay warmita? waqa-či-nayal̄asunkiču?* 'Why do you make that woman cry all the time? Do you enjoy making her cry?' *mil̄apa-nayawas-kanmi. manan mixuymanču.* 'I've lost my appetite. I can't eat.' *imatan maqana-činki? maqana-či-nayal̄asunkiču?* 'Why do you make them fight with each other? Do you just like to make people fight?'

2. *-raya* ~ *-nraya* means to continue or remain. The second form is restricted to combinations with verbs of motion such as *kuti-* 'return'; otherwise the first form occurs. *-raya*, like *-naya*, combines with some substantive stems: *yana* 'black', as well as with verbs. As mentioned above, *-raya* can be followed by *-naya*: *ama saya-rayayču. l̄ukul̄a puriy.* 'Don't stand still. Walk along quickly.' *čay alquqa mixusqankutan q"awa-raya-kus-kan.* 'That dog keeps looking at what they're eating.' *čay maht'aqa sapa p'unčaymi kuti-nrayamuwan rima-payahniy.* 'That boy doesn't fail to come every day to talk to me.' *imatah čahaymantari yana-rayamus-kan?* 'What could that blackish thing be?' *kumpa-raya-nayal̄asunkiču? hatari-kuyá l̄ukul̄a, ñan timpuña.* 'Do you only feel like lying down? Get up quickly; it's late already.' *puñu-naya-rayawas-kal̄anmi.* 'I'm just continually plagued by the desire to sleep.' *imal̄atatah q"awa-raya-nayasunkiri?* 'What do you keep trying to look at all the time?'

3. *-ypari* ~ *-rpari* means that the action is terminal: *karuwanmi saqi-ypari-či-kamuniy, čaymi huh karutarah suya-kamuniy.* 'I missed the bus; that's why I had to wait for another bus.' *warminta wawantinta wixč'u-rparispan*

čay runaqa činka-kapun. 'Abandoning his wife and his child, that man disappeared.' *čay irqikunaqa tanqa-yparina-kunkun, čaymi pampaman laq'a-kunku.* 'Those boys pushed each other so, that then they fell to the ground.' *sumahtan kača-rparipusaykiku ripunaykipahqa.* 'We're going to give you a good send-off, so then you can go.' *uwixiruta qati-ypari-rimuy.* 'Accompany the shepherd over to there.' *dañu tuku-kuykama pasa-rpari-ri-čimuy uwixata.* 'Make the sheep pass over to the place beyond the planted field.' *punčuykitari čura-rpari-nayal̄asunkiču, čaytah hawamanri saqi-yparimuranki?* 'Have you got into the habit of throwing away your poncho, and is that why you left it outside?' *imatan punkuta kiča-yparimuranki?* 'Why have you left the door open?' *čay q'upata čahay pampaman hič'a-rparimuy.* 'Go and throw away that garbage out on the pampa.' *wasitari saqi-ypari-nayal̄asunkiču, čaytah č'intari saqi-rparirqanki?* 'Is it that you want to abandon the house, is that why you left it without anybody there?' *punčuntaqa hawapin čura-ypari-raya-cisqa tutastin.* 'He had carelessly left his poncho outside all night.

4. *-paya* means frequently. *ama misk'ita qu-payayču čay irqiman.* 'Don't give sweets to that child so often.' *maqa-paya-nayal̄as-kasunkiču wawatari, čaytah ñatah ñatahri maqa-payanki?* 'Is it that you just like to strike the child; and is that why you hit him again and again?' *kaykamaču tiya-paya-raya-kamuranki? l̄ukul̄as riki kuti-rimpuwah!* 'Have you stayed with him all this time? Well, you should have come

back quickly!' *ama mixusqankuta q"awa-raya-paya-kuyču.* 'Don't stay around looking at what they're eating.'

5. *-pasa* means deeply or profoundly. This auxiliary occurs only with the verb stem *yuya-* 'think': *sinčitan yuya-pasamuykičis.* 'I worry a lot about you-all.' *yanqaƚanmi yuya-pasa-naya-či-kuniy.* 'I'm continually anxious without any reason.' *amaña yuya-pasa-rayačunču.* 'Let him not be concerned anymore.' *mana usq"ay hampuspan yuya-raya-pasa-či-ku-wan.* 'When he doesn't return quickly it always makes me worry.'

6. *-ymana* means reflectively: *aƚinta yuya-ymana-kučunku manarah rimas-kaspanku.* 'Let them think it over well, before they speak.' *imaƚamantas ƚaki-ymana-nayawas-kampás!* 'I don't know why this remorseful feeling affects me.' *imatarahčá yuya-ymana-rayas-kampas čaymantaqa!* 'How concerned he must be about that!' *čaymantačus histu-nraya-ymanayman?* 'Because of that should I constantly be moaning?'

7. *-pata* means imitatively, repeatedly, or frequently; it occurs only with the verb stem *yača-* 'learn': *ama yača-patawayču.* 'Don't imitate me.' *yača-pata-nayaƚas-kančá, čayčá kusa yača-pata-kuypahqa.* 'He just likes to imitate, so he would be a good one to imitate people.' *čixčita waha-ri-kuhtiy urqukunarah yača-pata-raya-rimuwanku.* 'When I shout at (inveigh against) the hail, even the mountains accompany me with their repeated echos.' *rima-kusqay yača-pata-payawanaykipahqa kusayá simiyki kas-kan.* 'You certainly have a good mouth (nasty talent) for imitating whatever I say.'

8. *-tiya* means steadily. *wakan tarpusqata saru-tiyarusqa.* 'The cow had trampled all over the field.' *wayñučata tususpaqa t'ahta-tiya-naya-či-kunin.* 'When I dance the huayno I like to tap-dance hard.' *čay runa makiykunamanta q'api-tiya-rpariwan.* 'That man grasped my hands strongly and steadily.'

EXERCISES

1. mixu-nayawas-kanmi. imal̆aykipas mixunapah kas-kanču?

(pitay)-----------. siyaruykita quyuway.

(tusuy)-----------. hakuču tusuyusunčis?

(l̆ank'ay)---------. l̆ank'ara-ysisqaykiču?

(puñuy)-----------. risah puñunayta.

(qil̆a-)-----------. manan l̆ank'aymanču.

(mil̆a-)-----------. ama mixunaykitaqa quwayču.

aha-naya-či-kus-kanin. ahaykita haywa-riway.

(kuka)---------------. iča kukayki kas-kanču?

(t'anta)-------------. maypin t'anta kan ranti-kunapah?

(ayča)---------------. ayčata kankarapu-way.

(warmi)--------------. sipastačá muna-kusah.

para-nayamus-kanmi. apiyawasumpasčá.

(p"uyuy)----------. manapasčá rup"ayanqaču kunan p'unčayqa.

(čixčiy)----------. haku q'usti-ri-čisunčis, ičapis
pasarul̆anman.

(qasay)-----------. kunan tutaqa qasayunqapasčá.

(wayray)----------. kusapasčá kanqa siwara wayranapahqa.

(rit'iy)----------. yurahtačá ruwarunqa urqukunataqa.

2. ama saya-rayayču. l̆ukul̆a puriy.

---(q"away)-----. manaču runata rihsinki?

---(tiyay)------. unul̆amampis rirus-kay tiya-rayanaykitaqa.

---(k'umuy)-----. wakaču kanki k'umu-rayanaykipah?

---(kumpa-)-----. suwaču kanki kumpa-rayanaykipah?

---(marq'ay)----. čay wawata. p'uñunaman kumpayuy.

imal̄amantah kal̄itari kuti-nrayanki?

(wasi - hamuy)
(wasi - haykuy)
(hawa - l̄uhsiy)
(mal̄ki - siqay)

urqukuna yana-rayamus-kan p"uyuh pakaykusqan.

p"uyukuna (puka)--------- intih wač'iyninwan.

quča (asul)-------------- kil̄ah k'ančayninwan.

rit'i urqukuna (yurah)--------- kiru hina čihči-rispa.

sač'akuna (q'umir)---------- mayu patastinmanta.

laranxakuna (q'il̄u)--------- mal̄ki patamanta.

3. pin punkuta kiča-rpariran? manan rikuniyču.
pičá kiča-ypari-kurampas,

(unu - hič'ay)
(q'upa - tal̄iy)
(p'uyñu - tanqay)
(puñuna - rawiy)
(l̄ixl̄a - wixč'uy)
(kači - wisniy)

uwixata qati-yparimuy. mana čayqa uwixirutan atipanman.

wakata (kača-)-------. ima uraskaman wata-rayal̄anqa!

k"učita (kičay)------. maykaman wisq'a-rayal̄anqa!

uywata (qarpuy)---------- mičih qatinapah.

unuta (t"aray)----------- čaxra qarpanapah.

punkul̄aman (saqiy)------- q'ipiykitaqa, hinaspa kuti-rimunki.

4. ama rima-payawayču. imanantah rima-payasqayri?

(q"away)
(puxl̄ay)
(muyuy)
(parlay)
(asiy)

tiya-payasqaykiču? munaspaqa tiya-payawaypisyá.

(tusuy)
(takiy)
(tukay)
(sayay)
(puñuy)

5. imamantatah yuya-pasas-kankiri? l̄ank'anaymantan yuya-pasas-kaniy.

(wasiy ripuna)
(lima rina)
(taytamama)
(činka-kuh waka)
(runasimi yačana)

6. ama sinčinkama yuya-ymanayñaču. qunqapul̄ayña.

--------------(l̄akiy)---------. kusi-ri-kuy.

--------------(pinsay)--------. rimiyu kanmi imapahpis.

--------------(waqay)---------. tiyaya-čil̄ayña sunquykita.

7. ama yača-patawayču. nuqatapis ama yača-patawayču.

ama yača-patawayčisču. nuqaykutapis ama------------.

ama yača-patana-kuyčisču. qankunapis ama--------------.

ama yača-patana-kusunču. čiqahta, ama----------------.

ama yača-pata-či-kuyču. qampis ama-----------------.

ama yača-patayču. paypis amayá----------------.

8. čay irqiqa t'urutan q'api-tiyas-kan.

(asnu - papa - saruy)
(misti - gitara - q"alqiy)
(runa - waka - sixway)
(waka - siwara - čapuy)
(wal̄pa - čiwči - č'ikay)

READING

quqawunta, puskanta, hakima awananta ima q'ipiyu-kuspa uwixiru wačačaqa uwixanta qarqun kančamanta sapa tutamantan almusay q"ipata, hinaspa ñanman l̄uhsira-čispan ñantakama qatin wark'anwan maywi maywi-rispa, alqučantah q"ipanta qati-ri-kun. dañu kahtintah maman utah kurah ñañampis qati-yparimun dañu tuku-kuykama. čaymantatah ičaqa sapal̄anña uwixata čaya-čin purunman. čaypiña uwixakuna č'iqi-rinku pastuta mask"aspanku. čaypi paypis uwixakunah qayl̄ampi tiya-rayaspa hakimakunata awan, wil̄mata ima puskan, alqučantah larumpi kumpa-raya-kun kama-čita suya-kuspa. takiykun wačačaqa munay munayta l̄añu kunkamanta, čayta urqukunarah yača-pata-rimunku. uwixantaqa q"awa-rayas-kal̄an maymampis pasananmanta. sičus wakin uwixa karuman atipa-naya-kun čaytah wark'as-kaspal̄a muyu-paya-čimun trupanman. atuh čitan ayqi-ri-činanmantapis waha-paya-kun yaw, yaw! huča, huča! atuhta, atuhta! nispa warak'anta t'uha-ri-čispa, alquntah p"awa-rin wah, wah! nispa kanipa-ri-kuspan. uwixiru masinkunawan ima huñunayu-kuspa puxl̄ayunku, p"awa-kačanku, p'ita-tiyanku. čaykama maynimpiqa uwixa dañu-kun, činka-kun ima. tayrintatah manarah inti hayku-nayas-kahtin uwixanta t'aqarampun wakin trupakunamanta, hinaspa wasinta qatimpun l̄ant'ata q'awata ima q'ipiyu-kuspa, uwixan wačahtimpis q"ul̄a čitačanta marq'aya-kampun. wasiman čayara-čimuspaqa kančaman qayqurapun, čaypi al̄inta yupayun, l̄apančus uwixakuna hampuran iča mayqinčus q"ipa-rpari-kamurampis čayta.

UNIT TWELVE

Dialogue

husikuča wil̄a-kun amigunman imayna ñawpah kasqanmanta.

A. yuya-kus-kankitahču huč'uyča kasqaykitari?

H. riki, manačus. l̄apačantapis yuyas-kal̄anin.

A. imakunal̄atatah ruwahri kanki?

H. k"učita mičih kaniy, puxl̄ayuh ima karaniy irqi masiykunawan.

A. č"aynaqa k"učiniručačá karanki, puxl̄ayliča ima.

H. arí. hatunyamusqaymanta hinatah uwixiru karaniy, hinaspa bixtukačawan, pawlakučawan, wakin wačačakunawan ima uwixata hark'amuh kayku ayl̄upirah asindapirah.

A. l̄ank'aytari yanapa-kuhču kanki?

H. kal̄pača-kamusqaymanta hinaqa čaxrata ruwahmi kaniy waynakunawan, kurah runakunawan kuska.

A. hayk'a wataykimanta pačatah iskuylamanri haykupuranki?

H. yaqa suhta watačal̄ayuhrahmi, čaymi panačal̄ay pusa-kačawah. warmi iskuylapin karaniy čay pačaqa.

A. nispaqa iskuylira p'asñakunataqa turiyahčá riki karanki, iča p'inqalikuča waqatiča imaču karankipas?

H. pis čay kal̄pasapa paya p'asñakunamanri čura-kus-kanman! tunikučal̄arahmi karaniy.

A. maynihpitah warmi iskuylari karan?

H. inlisah larumpin karan.

A. kunanqa musuhmá riki hatun iskuyla wasičaya-kapun l̄ahta pampapi.

H. arí hinantáh. hinaspa čaypi kunanqa warmintin q"arintin kapunku. ayl̄ukunapis kunanqa iskuylayuhkamamá.

A. hatukuykitari rihsi-kurankirahču?

H. arí, paykunamá uywawarankupas huč'uyča kas-kahtiyqa. čaymantatah wiñasqaymanta hina hatumamay wañu-kapun sipasl̄arah, aswan q"ipamantah hatuntaytay taytakuña. mamakaypa taytamamantan ičaqa manaña rihsiniyñaču.

A. manatáh taytaqiykitaqa rikupaniyčú. maypitah kapunri?

H. karu l̄ahtatan ripun unayña, čaymi nuqal̄aña mamakaymantapis umal̄i-kapuniy.

Dialogue Translation

. Josecito, now grown up, tells a friend about his childhood and youth.

F. 'And do you recall your childhood?'

J. 'Of course. Why not? 'I remember every detail.'

F. 'What kinds of things did you use to do?'

J. 'I used to herd pigs, and play with the other children.'

F. 'Then you were a pigherder and someone who liked to play around.'

J. 'Yes, And as I got bigger I became a shepherd, and used to herd sheep with Victorita, Paulita, and other girls.'

F. 'Did you use to help people work too?'

J. 'As I got stronger I used to work in the fields alongside young men and grown-ups.'

F. 'At what age did you enter school?'

J. 'Almost at the age of six, so that my sister used to take me. At that time I attended a school for girls.'

F. 'Then you certainly must have pestered the schoolgirls, or were you a fraidy-cat and cry baby?'

J. 'Well, who was going to get into trouble with those big girls? I was still little.'

F. 'Whereabouts was the girl's school located?'

J. 'It was alongside the church.'

F. 'But nowadays a very new big school has been built just below the town.'

J. 'Yes. That's the way it is. And there nowadays girls and boys are together. And now every ayllu has its own school.'

F. Did you know your grandparents?'

J. 'Yes, they as a matter of fact were the ones who brought me up. Then as I grew up, my grandmother died still young, and later on my grandfather, when he was quite old. But I never knew my mother's parents.'

F. 'I haven't seen your father for a long time. Where is he?'

J. 'He went to a distant town some time ago. That's why I'm the one who takes care of my mother.'

GRAMMAR

Morphology.

1. *-h simultative aspect*. The verb suffix *-h*, simultative aspect, was mentioned briefly in Unit 6 (page 6.8), as part of the sequence *-hti*. *-h* also occurs in a quite different environment, as the last suffix added to a verb stem: *waqah* 'he used to cry', although in some cases enclitics are also added: *imamantatah waqahri*?'why did he always cry.?' The verb marked in this way is ordinarily the verb in the *description* of a descriptive clause (see the Syntax section below).

2. *Derivational stem-formatives*. Some derivational suffixes have already been introduced, for example *-y*, process, *-na*, material, and *-h*, agent, all presented in Unit 5. As noted there, these three are added to verb stems to form substantive stems. In the present section we discuss another group of derivational suffixes which, added to a simpler stem, yield verb stems. In this case, however, the underlying stem itself is not always a substantive, but sometimes a verb stem or ambivalent stem.

a. *-ča*, added to substantive stems, forms a verb stem meaning to make, build, construct, or bring about the referent of the underlying stem: *paqarinmi wasiča-kusah. al̄iču wasiča-ysiwankiyá.* 'I'm going to build the house tomorrow. Please help me build it then.' *p'ačaytan q"il̄ičaru-kuniy.* 'I made my clothes dirty.' *unuqa q'atačara-kapusqan.* 'The water had gotten turbid.' *sapatuyta al̄ičarapuway.* 'Fix my shoes for me.' *hayk'amantah saratari qulqičamuranki?* 'For how much money have you sold the corn.' *sapa p'unčaymi wakača-rayayku pampata takaspa.* 'We spend every day bent over cultivating the earth.'

b. -ya, added to substantive stems, forms a verb stem meaning to become the stem referent, or take on its characteristic. In rare occurrences with verb stems this suffix takes the form -nya: aswan runayampus-kanmi čixčih hap'isqan papayqa. 'Happily, my potato field, damaged by the hail, is recovering.' taytayqa l̄ank'aspan mačuyarapun. 'My father got old working.' ususiyqa ñan sipasyarus-kanña. 'My daughter is already a young lade.' čay runaqa ñawsayapunmi. 'That man has gone blind.' haku l̄ahtančista musuhya-čisunčis. 'Let's beautify our town.' qusqu l̄ahtaqa asmanta asmantan hatunyayapus-kan. 'The city of Cuzco is getting big, little by little.' ñan p'unčayaramus-kanña. 'It's already dawning.' askaman tutayarampus-kan. 'It's becoming dark so soon.' čay warmiqa unquhyapunmi. 'That woman has become sickly.' mayl̄atatah kutinyankiri? 'Where do you go all the time?'

c. -na, added to substantive stems, forms a verb meaning to place in the location described by the stem. -na is sometimes added to verb stems which themselves imply placement, in which case the addition of -na produces virtually no meaning change: puka pul̄iraykiwan pačana-kuy, asulwantah hawana-kuy. 'Put your red shirt on underneath, with the blue one on top.' aqu sixsiwan sunqunasun wasi simintutaqa. 'We'll fill the foundation of the house with sand an gravel.' čay kusaskunata k'učuna-riy. 'Put those things in the corner.' č'uyanamuy čay p'ukukunata. 'Go and rinse off those plates.' q'ulqantarah q'ulqanarusun kay papataqa. 'Let's take the buds (new eye-growth) from these potatoes.' sinqanay čay sarata. 'Take the spines off those grains of corn.'

d. *-l̄i*, added to substantives and, rarely, verbs, yields verbs meaning that the referent stands up sharply, swell up abruptly, stiffens, or protrudes above a surrounding area. This element occurs only in pendant phrases and is always followed immediately by either the çausative auxiliary *či-* or the dynamic auxiliary *ku-*: *makiymi č"apal̄iru-kun rumi astasqay.* 'My hands have gotten all rough from carrying stones.' *čuxčaykiqa č'iwkal̄i-kamus-kanmi. al̄inta ñahč'a-kuy.* 'Your hair is standing on end. Comb yourself well.' *mat'iykita q'intil̄i-čiy,awir?* 'Wrinkle your brow, will you?' *čakiymi punkil̄i-kus-kan alquh kaniwasqan.* 'My foot is swelling up because the dog bit me.' *qanmi riki hayt'aspa k'uytul̄i-čis-kanki irqitaqa.* 'You've knocked the boy over by kicking him, haven't you?' *nuqan umal̄i-kusah kay l̄ank'anawanqa.* 'I'll take care of this work.'

e. *-mpa*, added to substantives, means to put into or go into the position indicated by the stem. The element follows some verb stems which themselves imply movement into a certain position, in which case little change of meaning results: *umampa-čiy čay sarata.* 'Stand those corn stalks on their heads.' *ama umačakimpa-čiyču čay p'unyñuta.* 'Don't put that jug upside-down.' *sumburuyki t'ixsumpa-rayas-kan.* 'Your hat is twisted to one side.' *čay p'ukuta p'axčampaykuy.* 'Turn that plate over.' *alquqa pampapin t"al̄ampa-rayas-kan.* 'The dog is lying on the ground on his belly.' *čahay mal̄kiqa k'irampayamus-kansuná.* 'I think that tree is leaning over.' *čay arwikunata sayampara-čimus-kasah.* 'I'm going to stand up those adobes.'

f. *-nka*, added to substantives, though a very restricted group, this derivational element implies distribution or repetition of the action which produces the referent of the stem: *wačunkasunmi čay papataqa.* 'We have to share up these rows of potatoes (as we harvest them).' *iskayman č'ihtanka-kučun čay čaxra.* 'Let that field be divided in two parts.'

3. *Non-derivational stem-formatives*. This group of suffixes, all added to substantive stems, simply modify the stem meaning in some way. The resulting form is still a substantive.

a. *-sapa*. The suffix augments the meaning: *čay simisapa warmiqa rimapa-kus-kal̄an imay ratupas.* 'That big-mouthed woman just chatters all the time.' *čay mačulaqa sinqasapatah wixsasapatahmi.* 'That old man is both big-nosed and big-bellied.' *p"usuqusapačan ahačaqa kas-kan.* 'The chicha is really frothy.' *wawasapakunaqa waxčayaymanmi haykunku.* 'Those who have a lot of children are destined for poverty.' *wanusapata papataqa tarpusunčis sumah rurunampah.* 'Let's plant the potatoes with lots of fertilizer so they produce well.' *čay waynaqa al̄in yuyaysapan.* 'That young man is very intelligent.' *mixuysapalañan kaniy, čaymi mana saxsa-riniyču imaytukuy mixunawampis.* 'I'm a big eater; thats why I'm not satisfied with just any amount of food.'

b. *-qi*. Ordinarily added to parental terms or terms referring to authorities, the suffix appears to call attention to such honorific status: *imatah sutinku mamaqiykih taytaqiykihri?* 'What are the names of your mother and father?' *wačaqiyqa sumah lamp'u* *sunqun.* 'My mother is of very peaceful temperament.' *čuriyaqil̄aykun kahtin mana kahtimpas uywa-kuwaranku.* 'We were brough up by our father alone, whether or not he had the means of doing it.' *kamaqinčis yaya hanahpačapi kas-kan.* 'Our Father is in heaven.' *wawayqa al̄in marq'aqiyuhmi.* 'My child has a good godfather.'

c. *-ti*. The suffix implies augmentation in a pejorative sense: *ama činatiču kay.* 'Don't be a coward.' *mat'i-kuy čumpiwan čay wixsatiykita.* 'Cover that big belly of yours with a sash.' *waqatičus kayman q"ari runa.* 'A boy shouldn't be a cry-baby.' *wil̄atičal̄aña čay irqiqa. imatapis wil̄aru-kus-kal̄an.* 'That boy is just a tattle-tale. He gives away every secret.'

d. *-ku*. The suffix, ordinarily added to given names of persons, some kin terms (but not when they imply kinship), or terms referring to persons, adds an affectionate tone: *rihsinkiču čahay taytakuta?* 'Do you know that old man?' *kukačata quyuy čay mamakučaman.* 'Give a little coca to that old lady.' *yaw payakuča, rikurankiču mačukučayta?* 'Hey, little girl! Have you seen my boy?' *panay anakun kurahniykuqa.* 'My sister Anita is the eldest of us.'

e. *-ka*. This suffix is rather similar to *-ku*, which it seems to supplant occasionally, though without any evident condition: *mamakayqa taytakaypahmi mixunata apan l̄ank'asqanta.* 'My mother has taken food to his work-place for my father.' *ñañakačayman wil̄ayu-kusah maqa-kuwasqaykita.* 'I'm going to tell my big sister that you hit me.' *antukučawan antukačawanqa čay p'unčaypi uliyuyuhkaman kanku.* 'Antonieto and Antonieta were baptized on the same day.'

f. *-li*. The suffix marks the stem as a permanent characteristic. It is frequently added to substantives formed by adding the *-y*, process, derivational suffix to a verb stem. In this case, free variation occurs between appearance of *-y*, process, and its non-appearance, when the underlying verb stem ends with the sound /a/. The stem-formative *-ku* (see *d* above) often follows *-li*. *mančali kaspaykičá k'umum k'umunl̄a purinki.* 'Perhaps because you're timid you always go around bent over.' *q"ariqa manan mančalikuču kana.* 'A man doesn't have to be afraid.' *alqučay munay wayl̄uyliča kapu-wan.* 'I have a little dog that is really affectionate.' *čay waynaqa asiyli asiylil̄an.* 'It's that boy's nature to smile all the time.' *wačačakunaqa p'inqalikučakunal̄aña kanku.* 'Little girls are always shy.' *satukačaqa wawalikun kapusqa.* 'Saturnina always goes around with her little baby.'

g. *-(n)iru ~ -(n)ira*. Obviously borrowed from Spanish, the suffix nevertheless occurs with indigenous stems as well as borrowed stems, and of course makes reference to the person who deals with the stem referent. The *-niru* and *-nira* alternants occur after vowel final stems, but infrequently. More commonly the last vowel of the stem will be dropped and either *-iru* or *-ira* added. The choice between these two is based, as in Spanish, on the sex of the person, *-iru* serving for males and *-ira* for females: *l̄ant'irukuna urquta l̄ant'aman rinku.* 'The woodsmen go to the mountain for firewood.' *čikunpiqa kapuliručan karaniy.* 'In Chicón I used to be a capulí harvester.' *čahay runaqa lawatirun.* 'That man is a flute player.' *qusqumanta k"učinirukuna hamunku* *čínčiruta k"uči rantih.* 'The pig merchants come to Chinchero from Cuzco to buy pigs.' *čahay maht'aqa warminirun.* 'That boy is a girl chaser.' *imatatah čay irqitari gustuniru kayta yača-činki?* 'But why have you taught that boy to be accustomed to having his own way?' *san siwastiyanmanta siwil̄irakuna siwil̄ata apamunku qusqu plasaman.* 'The onion women bring onions to the plaza in Cuzco from San Sebastian.' *qusqupi ask"a wiñapirakuna kanku.* 'In Cuzco there are a number of women who make germinated corn (for chicha).'

h. *-nih*. The suffix is added to spatial or temporal terms, and refers to the approximate vicinity of the referent: *maynihpitah ñawin puxyuri kas-kan?* 'Whereabouts is the source (eye) of the spring?' *aswan čahaynihmanqa pačawan siluwampis muč'apunayu-kus-kankuñan.* 'In the distance, the earth and the sky seem to come together.' *patannihl̄amantarah qal̄arimunki papa al̄aytaqa.* 'Just begin harvesting potatoes at the edge (of the plot).' *tayrinihpahña mixunataqa wayk'us-kasah.* 'I'll get the food ready for this afternoon sometime.' *q"ipanihmanña qupuwan-kanki susiyuwan qupuwanaykitaqa.* 'Give back at leisure what you're supposed to return to me.'

i. *-mpa*. This suffix, discussed above as a derivational element, sometimes occurs without any following suffixes in cases where it is added to substantive stems. When it occurs in these circumstances it seems best to identify *-mpa* as non-derivational: *sayampataču čurasah iča kinrampataču kay k'aspita?* 'Shall I place these sticks vertically or horizontally?' *ay, t'ixrampawantáh čuraru-kusqaniy sakuywanqá!* 'Darn it, I put my coat on inside out.' *l̄usk"a q"atapi sikimpamanta čuqa-kuniy.* 'I fell on my bottom on

4. Onomotopoetic stem formation. A large number of verb stems are based on onomotopoetic roots which represent sounds in nature or other movements. The verb stem is formed by double reduplication of either the first or second syllable of the root or part of it. Aspiration or glottalization may or may not be maintained in the reduplication. Some of the sounds involved are foreign to the indigenous Quechua phonemic stock.

Thus:

tara	'hen-cackle'	taratatay	'to cackle'
lara	'a lalling sound used in singing without words'	laralalay	'to lall'
ruq"ún	'sound of thunder'	ruq"uququy	'to thunder'
wit'íx	'a flailing of limbs or the body'	wit'ititiy	'to flail'
wat"áx	'wing-beat of an injured or imprisoned bird'	wat"at"at"ay	'to beat the wings'
čipíx	'star-twinkle'	čipipipiy	'to twinkle'
kunn	'reverberation'	kunununuy	'to reverberate'
p"arrr	'swift wing-beat'	p"ararafor	'to beat the wings swiftly'
binn	'pulse beat'	bininiy	'to pulse'
anl̃ís	'dog's whine'	anl̃il̃il̃iy	'to whine'
axáw	'a laugh'	axaxaxay	'to laugh'
ur	'pig grunt'	urururuy	'to grunt'

Syntax.— In this section we present three special clause types: quotative, citative, and descriptive.

1. Quotative clause. The formula for the quotative clause is:

Quotation   Quote Mark

The quotation may have the form of any Quechua utterance; it is something someone has said. The quote mark is always nispa, which always follows the quotation. Quotative clauses are often appended to some other main clause or main verb which describes an action occurring at the time the quotation is made. Otherwise, this accompanying action will be implied by the context. In the transcription the quotation is set off by quotation marks. As the examples show, the quotative clause compares with the English direct quotation, as exemplified by 'He said, "Go!"'. Quechua has no parallel for the English indirect quotation, as exemplified by 'He said that I should go.': "mixunata ahata ima apamuwankičis" nispan pasanku łank'ahqa. 'Saying, "Bring us food and chicha," they went to work.' "hampusqayki, mumúy" nispa punkuta takaykuniy čay wasiman čayaruspayqa. 'Arriving at that house, I knocked on the door saying "Can I visit you?"' "haliyáw! hawanta pasay, wiraquča!" nispa waha-ri-kunku sapa čixči muyumuhtin. 'Every time it lokks as if it will hail, the people shout, saying "Hear me! Pass us by, Lord."' "q"ipa timpumanqa mučuyčus kanqa, imača!" nispan rima-kunku runakuna. 'The people talk, saying. "In time to come, will there be a catastrophe, or what will there be?"'

2. *Citative clause*. The formula for the *citative clause* is:

Quotation Citation

Here also the *quotation* may be anything that has been said. The *citation* functor is manifested by the verb *niy* 'say', in any form other than *nispa*, and always follows the quotation. This formula serves to indicate not only that a quotation is involved, but also who it was that produced the quoted utterance. Once again, the quotation is set off in the transcription by quotation marks: *"l̄ukul̄a kutimpunki" niy čay irqita.* 'Tell that boy, "Come back quickly."' *"pil̄as punkučaykita purin, čayl̄as sunqučaykita suwan" ninmi čay takičaqa.* 'That little song goes, "Who walks by your door is the one who steals your heart."' *nuqaykuqa "unu" niykun čay "yaku" nisqaykičista.* 'We call "*unu*" what you call "*yaku*".' *čay larupiqa "p"istaku" nisqakun ñak'ahta.* 'Over there they call the "*ñak'ah*" a "*p"istaku*".' *limapiqa čirihmi kasqa "invierno" nisqanku uxupi.* 'In Lima it's usually cold in what they call "*invierno*".' *sapa tutamantanmi santa ana istašunmanta makina, "yana maču" nisqa sutiyuh, puri-rin.* The train known by the name "black old man" leaves the Santa Ana station every morning.'

A quotative clause is very often incorporated within a citative clause, that is the quotation will be followed immediately by *nispa*, and in this case the whole quotative clause will be preceded or followed by the citation, an inflected form of *niy* other than *nispa*: *"paqarinmi wilga qal̄aringa" nispan radiyupi nimun.* 'On the radio they said, "Tomorrow the strike begins."' *ninku "suwakunas ñak'ahmanta pasa-či-kuspa purinkuman" nispa, "čaysi č'innihkunapi* *runata hap'ipa-kunku suwa-kunankupah" nispa.* 'And they say, "Thieves go about pretending to be *ñak'ah*", and they say, "Thus they seize people in lonely places in order to rob them."'

3. *Descriptive clause.* The formula for the descriptive clause is:

Description Citation

The *description* functor always takes the form of a clause which describes some set of circumstances, but no person reference is made in the verbal functor of the clause. The verb is marked instead by *-h*, simultative aspect. The *citation* is always an inflected form of the verb *kay*, 'to be', and gives the necessary information about the person who underwent the experience described. This formula is used only for the description of completed actions, sometimes customary actions in the past, or non-present actions in a spatial sense. Thus this clause formula is never used to describe present action (spatial or temporal), or future action: *imakunal̄atatah ruwahri kanki?* 'Just what did you use to do? *k"učita mičih kaniy, puxlayuh ima karaniy.* 'I herded pigs, and I played too.' *uwixata hark'amuh kayku.* 'We used to tend sheep.' *panačal̄ay pusa-kačawah.* 'Just my sister used to take me.' *iskuylira p'asñakunataqa turiyahčá riki karanki?* 'Well, I'll bet you pestered the school girls.' *limapiqa čirihmi kasqa "invierno" nisqanku uxupi.* 'In Lima it used to be cold in what they call "winter".'

Usage. Counting money. In the Cuzco dialect a special lexicon is used to count money, based on the Peruvian monetary unit, the sol, which is divided into 100 cents. In Peruvian Spanish a medio is worth five cents, a real is worth ten cents.

miyu	'medio'
huxral ~ huxsal	'real'
ralimiyu	'15 cents'
iskaral	'20 cents'
iskaral miyun	'25 cents'
kinsaral	'30 cents'
tustun	'40 cents'
pisqaral	'50 cents'
suhtaral	'60 cents'
qančisral	'70 cents'
warku	'80 cents'
warku miyun	'85 cents'
warku huxralnin	'90 cents'
warku ralimiyun	'95 cents'
huh sul	'one sol, or 100 cents'

READING

warmi muna-kuy.

wayna sipas warma kasqankumanta pača rihsina-kunku wasi masipura ayl̄upura ima. waynakuna čaxra-ysi-kuk risqankupi čaxra-či-kuhpa ususinwan tinkunku. wakinqa č'usa-kusqankupi, tusupa-kuh risqankupi, p"istaman risqankupi ima sipaswan tupanku. kuskaña purinku čayqa runa yačanña, hinaspa rimanku "čahay taytah ususinqa čahay taytah čurinwanmi kasqa" nispa, čay rimaytah munana-kuh wayna sipaspa taytamamanman čayan. čayta uyarispa taytamamaqa ususinkuta čurinkuta tapunku pača paqariyta "čiqaču č"ayna kanki? runa uyari-čiwas-kan 'č"ayna k"ayna wawayki' nispa" nispanku, čaytah p'inqa-kuymanta manča-kuymanta mana wil̄a-kunkuču waynapis sipaspis. Axnata tapu-payanku, al̄in simipirah p"iña-kusparah, asta rima-ri-činankukama. rima-ri-čispatah q"arih taytan warminwan kama-čina-kunku, hinaspa warmiq"aril̄a čay sipaspa wasinta rinku kuskan tutata taytamaman trawu-kuh. rixč'a-činku misk'i puñus-kasqankumanta, hinaspa sumahta napayu-kuspa rima-payayta qal̄arinku ususinmanta. ñawpahtaqa trawutarah haywanku, čaytah wasiyuhqa nin "imapahtah kay trawutari haywawas-kankiku?" nispa. "imaynan taytančis san husiypis mamančis mariya santisimata rimayu-kurqan parisča-kunanpah hinal̄atahmi nuqaykupis q"ari wawaykupah urpi muna-kuh hamus-kayku" nispatah kuti-činku waynah taytamamanqa. sipaspa taytamamanqa mana časki-kunkuču čay trawuta nitah uyñi-kunkuču ususinkutapis, aswanta huqarina-kapunku. "čuriykiqa k"aynamá, čaywančus ususiy kanman karan, l̄ank'aytapis atinmančus, ima qil̄ačá!"

nispa imaymanatarah anyanana-kapunku. sipasqa ni puñunanmanta rixurimumpasču. čay, hina kutimpunku p"iñasqa. iskay kinsata kuti-nrayahtinkuña ñak'aymanta uyñi-kunku ususinkuta. čaymantaqa huh p'unčay warmi muna-kuy kan, čaypah q"arih taytamaman alista-kunku munahnikunantin. mamakuna mixunata apanku, quwikanka, turtil̄a čaykunata, trawuta ima. taytakunatah ahata q'ipinku mak'aspi munay t'ikakunawan t'ikal̄i-čisqata, p"usuqumpis č"al̄al̄al̄a-rimus-kahta. axnata warmih wasinta rinku. čaypi warmi muna-kuyta sumahta mixuyunku, uxyayunku, takiyunku, tusuyunku kusisqa. sipaspis mačarun. čaymantatah sipasta suwapunku q"arih wasinman. čaymanta pača kuska warmayanantin iskayča-kapuspa tiyapunku. axna uywana-kunku huh wata iskay watahina sapankankuh taytamamankuta yanaspa. wixsayuhña sipas kas-kan čaytah kašara-kapunku, hinaspa taytamamankumanta t'aqa-kapuspa sapahpi tiyapunku musuh wasita wasiča-kuspa.

JUL 21 1967